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GRACE.

(Concluded.)

We have, as it were, taken a distant view and a general survey of the holy mountains, where lie our foundations,¹⁾ and whence comes our help.²⁾ We have picked out, for our bearings, the most prominent peaks of the range. We shall now penetrate the range and study at close quarters its heights and depths. It cannot but enhance the value of saving grace to us, if we follow the pointed finger of the Holy Spirit from page to page of the Scriptures, and note how He speaks of grace, of whom He predicates grace, what He ascribes to grace; and if we study, in particular, the operations of grace, as they are revealed.

Grace is presented to our view in a great many and varying aspects. There is a "manifold grace,"³⁾ due, not indeed to differences in its quality, or to a variable attitude of the divine will, but to the various acts which the divine favor considered necessary for man's salvation, and to its application to the many needs of the human race and to individuals. The manner in which the term "grace" is predicated may cause *us* to understand it in a wide or narrow sense, and to assume for it a general or a special meaning. In itself, however, and as to its essence, grace must always be understood to be the free inclination and spontaneous

1) Ps. 87, 1.

2) Ps. 121, 1.

3) 1 Pet. 4, 10: ποικίλης χάριτος θεοῦ.

self-decision of the divine favor to do all that is necessary, in order to perfectly and finally reclaim the sinner from the guilt and power of sin. There is a diversity in the wants of men which require the interposition of grace for its relief and removal, and the character of the help needed in particular instances may appear to change the quality of the favor and of the benefactor; but there is no such change in reality, just as little as there is an essential difference in the efforts of a teacher to teach a whole class to sing a song, or a small boy to write the figure 8, or his larger companion to write an essay on a given topic. God is "the God of all grace,"¹⁾ however and to whomsoever that grace may be applied.

The grace that saves is not a single act of God, but a chain of acts, which starts in eternity, enters time and space, and leads back into eternity. As we view its different links, there appears a wonderful plan and method by which God saves the sinner. This plan begins "before the foundation of the world;"²⁾ it is executed "in the disposition of the fullness of times,"³⁾ and it terminates in the glory of the

1) 1 Pet. 5, 10: *θεὸς πάσης χάριτος.*

2) Eph. 1, 4.

3) Eph. 1, 10: *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.* We connect this phrase with *προέθετο* and construe τ. πλ. τ. κ. as the objective genitive. Literally translated, the passage, then, reads: "Which He hath purposed in Himself for the dispensation of the fullness of time," *i. e.*, which He fixed in His own mind with a view to making an orderly disposition of the fullness of time. The fullness of time is the coming of Christ, and the beginning of the preaching of the Gospel unto the end of the world. For this period God has laid down an order, set up ordinances, and appointed executors thereof. It is in accordance with His will that this time shall receive its chief impress from the Gospel of Christ. The founding of the Christian Church and the many activities of the Church, all tending to the one great object of the salvation of souls, is the specific character of the fullness of time intended by the gracious will of God. The economy of grace is the last chapter of the history of the world, according to the will of the Arbiter of men's destinies.—As the explanation of this passage is considered difficult, we offer here the views of a few others. CREMER: "It might be asked what we are to regard as the object of *οἰκονομία*, or, in other words, what is to be administered. Hofmann regards as the object τοῦ πληρώματος τῶν καιρῶν, and is inclined to interpret the expression in accordance with the mean-

exalted Christ.¹⁾ Every part of this plan stands to grace in the relation of effect to cause. God acts at every stage of

ing which the phrase *οικονομεῖν τ. κ.* would have; and in accordance with the expression *οικονομεῖν τὴν ὕλην*, in Lucn. Hist. consecr. 51, the phrase in our text is understood to signify an act directed toward the fullness of time, or, an act which makes an appropriate disposition of the fullness of time. However, *οικονομεῖν τὴν ὕλην* does not signify the disposal, but the formation of matter, and the apostle does not in this place treat of the formation of the fullness of time, since *πληρ.* is itself a form of *καιροί*, out of which nothing new is to be produced, as in the case of *ὑλη*. The *πλήρωμα τῶν καιρῶν* remains what it is; it signifies a point in time, when something occurs, not out of which it is formed. The object of *οικονομία* is given in the relative pronoun *ἣν*; it is the divine decree, which is to be executed, or which has been appointed for *οικονομία*. The genitive *τοῦ πληρώματος τ. κ.* is not meant to indicate a characteristic property (Meyer), but expresses, in quite a general way, the relation that the terms are coordinate. The execution of the decree of salvation belongs to the *πλήρωμα*, *i. e.*, to the end of time, as Calov and Rueckert correctly explain, *dispensatio propria plenitudini temporum.*" (Woerterb. sub voce, p. 664.) MACKNIGHT: "In the dispensation of the fullness of times:— By this some understand the last dispensation of religion, in which all the former dispensations terminated, and which was enacted when the time fixed for it by the prophets was fully come. The word *οικονομία* properly signifies the plan, which the master of a family, or his steward, hath established for the management of the family. Also it signifies a plan formed for the management of any sort of business. In this passage it signifies the plan which God had formed for accomplishing the salvation of believers, by gathering them into one church, under Christ as their head or governor, ch. 3, 2." (*Apostol. Ep. ad loc.*, p. 321 f.) Adam Clarke (*Comment.*, vol. 6, p. 433) follows Macknight. Conybeare and Howson translate: "that it should be dispensed in the fullness of time," and add the following notes: "*οικονομία*,— according to most interpreters this expression is used in this Epistle in the sense of adjustment, or preparation, but as the meaning it bears elsewhere in St. Paul's writings (*viz.*, the office of steward in disposing his master's goods; see 1 Cor. 9, 7, and comp. Col. 1, 25), gives a very intelligible sense to the passage in this Epistle, it seems needless to depart from it. The meaning of the present passage is best illustrated by ch. 3, 2, 3. Literally translated, the passage means: for a dispensation [of it] which belongs to the fullness of time." (Life and Epistl. of St. Paul. Vol. 2, p. 400.) MATTHEW HENRY: "The innumerable company of angels become one with the Church through Christ: this God purposed in Himself, and it was His design in that dispensation which was to be accomplished by the sending of Christ in the fullness of time, at the exact time that God had prefixed and settled." (*Com-*

1) Eph. 1, 11.18.

it "according to the riches of His grace,"¹⁾ "by grace,"²⁾ "to the praise of the glory of His grace."³⁾ To prompt the adoption of this plan there is nothing in God save "the good pleasure of His will,"⁴⁾ "His will according to the good pleasure which He hath purposed in Himself,"⁵⁾ "the purpose of Him who worketh all things after the counsel of His own will."⁶⁾

In the execution of the divine plan of salvation everything is made to revolve around the person and work of the Redeemer. It was grace that furnished the Savior: "*God so loved the world, that He gave His only-begotten Son.*"⁷⁾ The different stages in the earthly life of the Lord, from His conception to His elevation, are determined by grace. It was grace that a maiden of Israel was chosen to become the mother of God. The angel greeted Mary: "Hail, thou that art highly favored,"⁸⁾ . . . thou hast found favor with God."⁹⁾ It was grace that a lowly position and a life of want and misery was allotted the Redeemer. "Ye know the grace of our Lord Jesus Christ, that though He was rich,

ment. ad loc. Vol. 4, p. 1012.) Luther translates: "Und hat dasselbe her-
vorgebracht durch ihn, dass es gepredigt wuerde, da die Zeit erfuellet war."
HIRSCHBERG BIBLE: "Welches er bei sich selbst festgesetzt hatte bei der
Haushaltung der erfuelkten Zeiten (d. h. im N. T. Gal. 4, 4)." WEIMAR
BIBLE: "Welches sein Wohlgefallen er ihm fuergesetzt in ihme selber,
das ist, Gotte hatte ihme beydes von Ewigkeit fuergesetzt und beschlossen,
dass er uns durch Christum wollte selig machen, und dass er solchen Rath-
schluss uns wollte im Evangelio offenbaren, dass solches Geheimniss von
unserer Seligkeit in Christo durch die Lehr des Evangelii in aller Welt ver-
kuendigt wuerde, da die Zeit des Neuen Testaments erfuellet, nunmehr
herbeigekommen war."

1) Eph. 1, 7: κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ.

2) Eph. 2, 5, 8: χάριτι.

3) Eph. 1, 6: εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ.

4) Eph. 1, 5: κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ.

5) Eph. 1, 9: τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ.

6) Eph. 1, 11: κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.

7) John 3, 16.

8) Luke 1, 28: Χαῖρε, κεχαριτωμένη.

9) Luke 1, 30: εἶρες χάριν.

yet for your sakes He became poor."¹⁾ It was grace that the Redeemer was sent into a shameful death. "By the grace of God He should taste death for every man."²⁾ Thus the humiliation of Christ is seen to be due to the grace of God. When the work of redemption was accomplished, "God gave Him,"³⁾ *i. e.*, graciously bestowed upon Him, "a name that is above every name." The exaltation of Christ is God's gracious approval of His work.

In stating, as He frequently did, that He had been "sent,"⁴⁾ that He came to do "not His own will, but the will of the Father,"⁵⁾ Christ emphasized the gracious origin and cause of His mission on earth. But the aim of His mission was also to acquire grace. "It pleased the Father that in Him should all fullness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself. . . . And you, that were sometime alienated and enemies in your minds by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable in His sight."⁶⁾ "We were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."⁷⁾ "He hath made us accepted in the Beloved, in whom we have the redemption through His blood, the forgiveness of sins, according to the riches of His grace."⁸⁾ "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."⁹⁾

"Grace in Christ,"¹⁰⁾ "in our Lord and Savior Jesus Christ,"¹¹⁾—that, henceforth, is the standing direction to

1) 2 Cor. 8, 9: Γινώσκετε τὴν χάριν τοῦ κυρίου κατὰ.

2) Hebr. 2, 9: χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου.

3) Phil. 2, 9: ἐχαρίσατο.

4) Matt. 10, 40; 15, 24. Luke 10, 16. John 3, 34; 5, 23. 30; 6, 29. 40; 7, 33; 16, 5; 8, 29. 42; 12, 45.

5) John 5, 30.

6) Col. 1, 19—22.

7) Rom. 5, 10.

8) Eph. 1, 6. 7.

9) Acts 4, 12.

10) 2 Tim. 2, 1: τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ.

11) 2 Cor. 8, 9: χάριν τοῦ κυρίου ἡμῶν. Tit. 1, 4: χάρις . . . τοῦ σωτῆρος ἡμῶν.

the sinner who would return to the divine favor. "For Christ's sake God hath forgiven you,"¹⁾ the apostle informs his hearers. Christ has found for the sinner "access unto the Father,"²⁾ "access into grace."³⁾ He, the High-priest of the new covenant, who excels the priests of old by the preciousness of His offering, having finished His expiation, now is set before the sinner-world as the mercy-seat of the new dispensation of grace. Him "God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness: that He might be just, and the justifier of him which believeth in Jesus."⁴⁾ All who desire to "obtain mercy and to find grace to help in time of need" must "come boldly unto the throne of grace,"⁵⁾ *i. e.*, to Jesus, who invites sinners, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."⁶⁾ The rest which Christ gives is the peace of the justification by His grace: we are "being justified freely by His grace through the redemption that is in Christ Jesus."⁷⁾

Grace in Christ means free grace. No conditions are attached to this gift of God, and its recipients must not

1) Eph. 4, 32: *θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.*

2) Eph. 2, 18.

3) Rom. 5, 2: *προσγωγὴν εἰς τὴν χάριν.*

4) Rom. 3, 25. 26. The Septuagint translators render *ἱλαστήριον* for the Hebrew *לִפְנֵי*, the lid or plate of massive gold, which was placed on the ark of the covenant, and at both ends of which cherubim were placed in the attitude of adoration. Within the ark were placed the tables of the covenant. From between the cherubim the Lord communed with Moses, and at the mercy-seat the annual expiation of the people was performed, Ex. 25, 22. Lev. 16. The mercy-seat covered and hid the Law, that constant witness against the sins of the people, and over it appeared the glory of God in a cloud between the mercy-seat, extending peace and pardon to transgressors. The mercy-seat was a symbol of the gracious relation into which God enters with fallen man.

5) Hebr. 4, 16: *Προσερχόμεθα οὖν μετὰ παύρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.*

6) Matt. 11, 28.

7) Rom. 3, 24: *δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.*

minge with it the faintest thought of any merit in themselves or in their doings. This is shown, in the first place, by the antithesis of Moses' law and Christ's grace.¹⁾ A new order of things, a new relation of God to man and of man to God, was begun, when "the Word was made flesh, and dwelt among us, full of grace and truth."²⁾ This is shown, in the second place, by the statement that God's promise of grace antedates the legal covenant. "This I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise."³⁾ Moreover, the promise of grace was, from the very beginning, extended not only to the racial descendants of Abraham, who afterwards came under the legal dispensation, but to those also who among the Gentiles should believe as Abraham had believed. The promise must be "sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all."⁴⁾ When in Galatia some Christians inclined to re-establish the ancient Mosaical ordinances as binding upon Christians, and as necessary to salvation, St. Paul vehemently opposed this departure as a grievous and fatal error: "I testify again to every man that is circumcised, that he is a debtor to do the whole Law. Christ is become

1) John 1, 17: ὁ λόγος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. There is a likeness and a difference between Moses and Christ: both mediated between God and men; but what the former communicated, was "given," first to him, and then through him to others; but what the latter communicates, "comes," enters this world in the moment of His appearing, and He is not only the bearer, but also the Lord and owner of it.

2) John 1, 14: λόγος σὰρξ ἐγένετο . . . πλήρης χάριτος καὶ ἀληθείας. Also to the Israelites before the incarnation Christ was the Fountain of life and the Light of God, in which they beheld His light or truth, Ps. 36, 9. This fountain was placed on earth among men, when the Word was made flesh.

3) Gal. 3, 17. 18.

4) Rom. 4, 16.

of none effect to you, whosoever of you are justified by the Law; ye are fallen from grace."¹⁾—The free character of grace is shown, in the third place, by the fact that salvation was begun when the sinner was still "dead in trespasses and sins,"²⁾ and that God "justifieth the ungodly,"³⁾ and that "Christ died for us, when we were still enemies."⁴⁾

Again, grace in Christ means universal grace, in the double sense, that it is intended for all men, and that it is a panacea for all sins and all the effects of sin. "The grace of God that bringeth salvation hath appeared to all men."⁵⁾ "Behold the Lamb of God, which taketh away the sin of the world."⁶⁾ And it is not an accident, not a supererogatory or superfluous effort in Christ, that He assumed the guilt of the entire race of Adam, but this was in accordance with the intention of the divine will. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."⁷⁾ "The grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."⁸⁾ Grace is so bountiful, that it overwhelms sin, surpassing its multitude. "Where sin abounded, grace did much more abound."⁹⁾ "The grace of our Lord was exceeding abundant;"¹⁰⁾ there is "an abundance of grace and of the gift of righteousness."¹¹⁾ God "shows the exceeding riches of His grace in His kindness toward us through Jesus Christ."¹²⁾

1) Gal. 5, 3, 4: τῆς χάριτος ἐξεπέσατε.

2) Eph. 2, 1.

3) Rom. 4, 5.

4) Rom. 5, 8.

5) Tit. 2, 11: Ἐπεφάνη ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις.

6) John 1, 29.

7) John 3, 17.

8) Rom. 5, 15: ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι . . . εἰς τοὺς πολλοὺς ἐπερίσενσε.

9) Rom. 5, 20: οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσενσεν ἡ χάρις.

10) 1 Tim. 1, 14: ὑπερεπλεόνασε ἡ χάρις κτλ.

11) Rom. 5, 17: τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης.

12) Eph. 2, 7: ἐνδείξεται τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

Thus Christ is become the fountain of all grace. "Of His fullness have all we received, and grace for grace."¹⁾

If the work of saving grace had stopped here, there would have occurred the same predicament as when a plentiful supply of victuals is deposited in a certain place for people who have long died of famine, or better still, as when a letter of pardon is sent to a criminal who meets the messenger with open hostility and refuses acceptance of the message. The saving grace of God, and what it has already actually accomplished for every man, is not understood, and cannot be understood by the natural reason, nor meet with approval from the natural will of man. "The carnal mind," the mind of man in so far as he is "flesh born of flesh,"²⁾ "is enmity toward God."³⁾ Accordingly, if the redemption of Christ is to avail for the actual salvation of the redeemed, there is a gracious work necessary over and beyond the love of the Father and the grace of the Son. Also this necessity has been met in the plan of salvation: in order that we may gain Christ, Christ conquers our natural disinclination to the great salvation effected by Him. In this manner a fierce enemy of grace was at one time made an enthusiastic follower of grace. He recounts the story of this famous event, thus: "I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the Law, blameless. But what things were gain to me, those I counted loss for

1) John 1, 16: ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. "Grace for grace" is one grace after another. God has not bestowed all His grace at once, but has communicated it in various stages. Nor does man receive all the grace of God at once, but according as he constantly needs it.

2) John 3, 6.

3) Rom. 8, 7.

Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that *I may apprehend that for which also I am apprehended of Christ Jesus.*"¹⁾ The remarkable transformation which took place in the zealot Saul is a matter of history. The changed zealot declares that he was "apprehended of Christ." Christ caught him and made him His prisoner, in order to enable him to "apprehend" Christ. With the renewal of his natural vision, Paul found that he had received a new inner vision. "We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."²⁾ Not every sinner who has come to claim his share in the redemption of Christ has had the same experiences to pass through as the great apostle, but every saved sinner has come into his heritage in Christ by a power outside of himself. "No man," says Christ, "can come unto me, except the Father which hath sent me draw him."³⁾ "I, if I be lifted up from the earth,

1) Phil. 3, 4—12. The meaning of *καταλαμβάνειν* varies from mental apprehension to seizure by force, Acts 4, 13; 10, 34. Eph. 3, 18. John 8, 3. Matt. 9, 18. John 12, 35. 1 Thess. 5, 4. Christ "apprehended" Paul not by irresistible force, but by meeting him suddenly and laying a strong hold upon him.

2) 1 Cor. 2, 12: ... ἐλάβομεν ... τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν.

3) John 6, 44: ἐλκύσῃ.

will draw all men unto me.”¹⁾ “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.”²⁾ “The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”³⁾ “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me.”⁴⁾ “When He is come, He will reprove the world of sin, and of righteousness, and of judgment.”⁵⁾ Thus the Redeemer on the eve of His departure from earth pointed to the gracious office of the Holy Spirit. He is constituted the dispenser of the grace of God in Christ to sinners.

Also the work of the Spirit proceeds according to a well-defined order. There is established in this world “the dispensation of the grace of God,”⁶⁾ *i. e.*, an institution, an arrangement, an ordinance or ordinances by which grace is dispensed. Also, there are appointed men who minister the gift which they have received to others, “as good stewards of the manifold grace of God.”⁷⁾ The apostle couples his apostleship with grace, and calls his office simply “grace.”⁸⁾ To the end of publishing the tidings of His grace God at a very early period sent prophets to preach and holy men to

1) John 12, 32: ἐλκύσω. The meaning of the preceding quotation is explained by Christ Himself, ch. 6, 65: “Therefore said I unto you, that no man can come unto me, *except it were given him* of my Father.” In ch. 12, 32 the connection with the preceding verse (“now shall the prince of this world be cast out”) must not be overlooked. The strong man mighty is met by One stronger than himself, who takes his spoils.

2) John 14, 16. 17.

3) John 14, 26.

4) John 15, 26.

5) John 16, 8.

6) Eph. 3, 10: οἰκονομίαν τῆς χάριτος. See note 9. 3, *Dist.*

7) 1 Pet. 4, 10: οἰκονόμοι ποικίλης χάριτος θεοῦ.

8) Rom. 1, 5: ἐλάβομεν χάριν καὶ ἀποστολήν.

write "of the grace that should come."¹⁾ Christ and His apostle continued this work, and it was through this means that the saving grace of God was communicated to men. God has established "a word of grace,"²⁾ to which He gives testimony whenever it is preached. This word is the Gospel, "the power of God unto salvation."³⁾ Because by the preaching of the Gospel grace is ministered to the hearers, the Gospel is, and deserves to be called, "grace,"⁴⁾—grace, as it were, in a concrete, tangible form. The same is true with regard to those ordinances of God to which a Gospel promise is attached: there is also a sacramental grace, a baptismal grace and a communion grace. "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."⁵⁾ "This is my body which is *broken for you*;" "this cup is the new *testament in my blood*."⁶⁾

All that the apostle has done as a minister of the Gospel he ascribes to divine grace. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."⁷⁾ "I say, through the grace given unto me, to every man," etc.⁸⁾ "I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given me of God."⁹⁾ "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation."¹⁰⁾ Also particular

1) 1 Pet. 1, 10: οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες.

2) Acts 14, 3: τῷ λόγῳ τῆς χάριτος αὐτοῦ.

3) Rom. 1, 16: δύναμις θεοῦ εἰς σωτηρίαν.

4) Gal. 1, 15: καλίσας διὰ τῆς χάριτος αὐτοῦ. Διὰ denotes the instrument.

5) Tit. 3, 5: ἔσωσεν ἡμᾶς διὰ λουτροῦ κτλ. Note the participial clause
v. 7: δικαιθέντες τῇ ἐκείνου χάριτι, which refers to ἡμᾶς, v. 5.

6) 1 Cor. 11, 24, 25.

7) Eph. 3, 8: ἐδόθη ἡ χάρις αὐτῇ . . . εὐαγγελίσεσθαι.

8) Rom. 12, 3: λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι.

9) Rom. 15, 15: ἔγραψα . . . διὰ τὴν χάριν.

10) 1 Cor. 3, 10: Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσαν μοι ὡς σωφὺς ἀρχιτεκτων θεμέλιον τέθεικα.

benefits bestowed by grace are called "grace." Forgiveness of sin and peace with God is grace;¹⁾ eternal life is grace.²⁾ This grace may deal with groups and masses of men: "we do you to wit of the grace of God bestowed on the churches of Macedonia;"³⁾ "ye all are partakers of my grace;"⁴⁾ husbands and wives are "heirs together of the grace of life."⁵⁾ But it is also extended to individuals, and is sometimes given for special purposes and in a special form: "unto every one of us is given grace according to the measure of the gift of Christ;"⁶⁾ "there are diversities of gifts."⁷⁾

The grace which is extended through the preaching of the Gospel attains its end in the sinner in various stages. By the Gospel a summons is issued to the hearers of the Word, and this summons is the call of grace. "The God of all grace hath called us."⁸⁾ "I marvel that ye are so soon removed from Him that *called you* into the grace of Christ unto *another gospel*."⁹⁾ However, man is of himself unable to obey this call; therefore, with the call of grace an illumination, a revelation in the minds of the hearers takes place. "Unto me . . . is this grace given, that I should preach among the Gentiles . . . and make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God."¹⁰⁾ This illumination continues, enabling the hearers of the Word to proceed from knowledge to better knowledge, from clear-

1) Rom. 5, 2: τὴν χάριν ταύτην, ἐν ἣ ἐστήκαμεν. Comp. v. 1: Δικαιωθέντες εἰρήνην ἔχομεν.

2) 1 Pet. 3, 7: χάριτος ζωῆς; gen. expl.: "which consists in."

3) 2 Cor. 8, 1: τὴν χάριν . . . τὴν δεδομένην ἐν ταῖς ἐκκλησίαις Μακ.

4) Phil. 1, 7: συγκοινωνοὺς μου τῆς χάριτος.

5) 1 Pet. 3, 7: συγκληρονόμους χάριτος.

6) Eph. 4, 7: Ἐνὶ δὲ ἐκάστῳ ἡμῖν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

7) 1 Cor. 12, 4: Διαιρέσεις χαρισμάτων.

8) 1 Pet. 5, 10: Ὁ θεὸς πάσης χάριτος ὁ καλέσας ἡμᾶς.

9) Gal. 1, 6: ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον.

10) Eph. 3, 8, 9: ἡ χάρις αὐτῇ . . . φωτίσαι πάντας.

ness to greater clearness. "I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of His inheritance in the saints."¹⁾ The call of grace, however, also enables the hearer to lay hold of, and to take, what grace offers, because it furnishes the hearer with the receiving hand that meets God's giving hand, and places God's gift into man's hand. This receiving hand is faith, and faith is a work of grace. "Unto you it is given in the behalf of Christ, . . . to believe on Him."²⁾ In Achaia Apollos found men who had "believed through grace."³⁾ Faith in the Gospel justifies. "Being justified by faith, we have peace with God."⁴⁾ "We conclude that a man is justified by faith."⁵⁾ However, notwithstanding the faith of the just is called "his" faith, and it is he that must believe, faith must not be viewed as a performance of man, by which he fulfills a condition, or renders grace operative. For faith is the contrary of "the deeds of the Law."⁶⁾ Faith has been chosen by God as the means of a sinner's justification, in order that the sinner's justification might be seen to be a gift, and not a reward. "To him that worketh is the reward not reckoned of grace, but of debt."⁷⁾ "If they which are of the Law be heirs, faith is made void."⁸⁾ "Therefore it is of faith, that it might be by grace."⁹⁾

1) Eph. 1, 15—18.

2) Phil. 1, 29: ἡμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ . . . τὸ εἰς αὐτὸν πιστεῖν.

3) Acts 18, 27: πεπιστευκόσι διὰ τῆς χάριτος. Comp. ch. 15, 11: διὰ τῆς χάριτος πιστεύομεν σωθῆναι.

4) Rom. 5, 1.

5) Rom. 3, 28.

6) Ibid.

7) Rom. 4, 4: οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.

8) Rom. 4, 14.

9) Rom. 4, 16: Διὰ τούτου ἐκ πίστεως, ἵνα κατὰ χάριν.

Having conducted a sinner as far as to the acceptance of the merits of Christ as his own, grace does not cease to operate in the justified. They now "stand in grace."¹⁾ The grace which they have received is in them a seed which buds and bears fruit. Grace has fructifying power; out of the once barren soil of the sinful heart it causes plants of righteousness pleasing to God to spring up. It engenders the desire and induces the effort to be active in every direction in which the believer is "led of the Spirit."²⁾ "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."³⁾ Paul had everywhere witnessed this effect of grace, and speaks of it commendably: "The word of the truth of the Gospel is come unto you, as it is in all the world; and *bringeth forth fruit*, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."⁴⁾ "We pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and our Lord Jesus Christ."⁵⁾

St. Paul terms the grace that bringeth salvation a schooling or *educating grace*.⁶⁾ It teaches men what to eschew and what to espouse. The sinner had first been under a different schoolmaster.⁷⁾ His condition is now become changed: he is no longer "under the Law, but under grace."⁸⁾ Now, a schoolmaster must exercise discipline, he must wield authority, his influence must be exerted. Accordingly, we find a "*ruling*" influence ascribed

1) Rom. 5, 2: ἐν ᾗ ἐστήκαμεν. 1 Pet. 5, 12: εἰς ἣν ἐστήκατε.

2) Rom. 8, 14.

3) Gal. 5, 22. 23.

4) Col. 1, 6: καρποφορούμενον . . . ἀφ' ἧς ἡμέρας ἐπέγνωτε τὴν χάριν.

5) 2 Thess. 1, 11. 12: πληρώση πάντας εὐδοκίαν ἀγαθοσύνης καὶ ἔργον πίστεως ἐν δυνάμει . . . κατὰ τὴν χάριν.

6) Tit. 2, 12: παιδεύουσα.

7) Gal. 3, 24; 4, 1—3.

8) Rom. 6, 14: οὐ ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

to grace.¹⁾ The rule of grace breaks a dominion that was formerly exercised in the heart, the tyranny of sin. The recipients of grace cannot will to sin under grace. "Shall we continue in sin, that grace may abound? God forbid!"²⁾ "Shall we sin, because we are not under the Law, but under grace? God forbid!"³⁾ Educating grace "teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."⁴⁾

Grace is the believers' aid and support under the trials and crosses of the present life. "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."⁵⁾ They learn to bear injustice and to reward evil-doing with well-doing, by the grace that is in them. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake: having the same conflict which ye saw in me, and now hear to be in me."⁶⁾ The divine economy of grace humbles them for this very reason that in their weakness and self-renunciation they may become better fitted to receive increase in grace. "My grace," says the divine answer to Paul's prayer; "is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong."⁷⁾ The more they are humbled, the more grace they receive. "He giveth more

1) Rom. 6, 12 ff.

2) Rom. 6, 2.

3) Rom. 6, 15.

4) Tit. 2, 12.

5) 2 Thess. 2, 16. 17: παράκλησιν αἰώνιον καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι.

6) Phil. 1, 29. 30: ὑμῖν ἐχαρίσθη . . . τὸ ὑπὲρ αὐτοῦ πάσχειν.

7) 2 Cor. 12, 9. 10: Ἀρκεῖ σοι ἡ χάρις μου κτλ.

grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble."¹⁾

Thus the believers "grow in grace,"²⁾ "continue in grace,"³⁾ become "strong in grace,"⁴⁾ and their hearts are "stablished with grace."⁵⁾ Their lives are being imperceptibly, silently moulded by grace. Grace gives them character. They learn to look to grace even in the smaller affairs of life. Thus, the congregation at Antioch had "recommended" Paul and Barnabas "to the grace of God,"⁶⁾ when they started on their first missionary journey. In his prison at Rome Paul "trusted to grace" and the prayers of his fellow Christians that he would regain his liberty.⁷⁾ In the salutations of his epistles, both at the beginning⁸⁾ and at the end,⁹⁾ he proposes to view, and to think of, his readers only as men who are under the constant direction of grace and who are united, in their domestic and churchly relations, by bonds of grace.¹⁰⁾ Of himself the apostle declares: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."¹¹⁾ "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored

1) James 4, 6: *Μείζονα δίδωσι χάριν . . . ταπεινοῖς δίδωσι χάριν.* Comp. 1 Pet. 5, 5. See p. 201, note 1.

2) 2 Pet. 3, 18: *αὐξάνετε ἐν χάριτι.*

3) Acts 13, 43: *προσμένειν τῇ χάριτι.*

4) 2 Tim. 2, 1: *ἐνδυναμοῦ ἐν τῇ χάριτι.*

5) Hebr. 13, 9: *χάριτι βεβαιοῦσθαι τὴν καρδίαν.*

6) Acts 14, 26: *παραδεδομένοι τῇ χάριτι.*

7) Philem. 29: *χαρισθήσομαι ὑμῖν.*

8) 1 Cor. 1, 3. Rom. 1, 7. 1 Tim. 1, 2. 2 Tim. 1, 2. Tit. 1, 4. Comp. 2 John 6.

9) Rom. 16, 20. 24. 1 Cor. 16, 23. Gal. 6, 16. Phil. 4, 23. 1 Thess. 5, 28. 2 Thess. 3, 18. Philem. 25. Comp. Rev. 22, 21.

10) Acts 2, 39: *Ἵμῖν ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῖν.* 1 Pet. 3, 7: *συγκληρονόμους χάριτος.* Phil. 1, 7: *συγκοινωνούς μου.*

11) 2 Cor. 1, 12: *ἐν χάριτι ἐνεστράφημεν ἐν τῷ κόσμῳ.*

more abundantly than they all: yet not I, but the grace of God which was with me."¹⁾

Grace secures the believers against final unbelief. They are taught "to hope to the end for the grace that is to be brought unto them at the revelation of Jesus Christ."²⁾ "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, shall He not with Him also freely give us all things? . . . Who shall separate us from the love of Christ?"³⁾ "We believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."⁴⁾ "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye suffered a while, make you perfect, stablish, strengthen, settle you. . . . This is the true grace of God wherein ye stand."⁵⁾ Finally, grace bestows eternal life.⁶⁾

Also at this stage of the plan of salvation, viz., as regards the operations of the Holy Spirit, grace is free. This must appear from what has been said regarding faith as a means of the sinner's justification. It is also universal grace. The commission of the disciples was to preach the Gospel to all the world, and to baptize.⁷⁾ To the motley audience from a multitude of countries in Asia, Europe, and Africa, who listened to the first recorded discourse of an evangelical preacher, it was said: "The promise is unto you, and to your

1) 1 Cor. 15, 10: Χάριτι θεοῦ εἰμὶ ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη.

2) 1 Pet. 1, 13: τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. Τελείως can mean "perfectly;" Macknight so renders it. The difference is insignificant; for he hopes perfectly who hopes to the end.

3) Rom. 8, 31. 32: πῶς οὐκ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται.

4) 2 Cor. 4, 15: Τὰ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις . . . περισσεύσῃ.

5) 1 Pet. 5, 10. 12: ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν ἐσθήκατε.

6) Rom. 6, 23: χάρισμα θεοῦ ζωὴ αἰώνιος.

7) Matt. 28, 19.

children, and to all that are afar off, even as many as the Lord our God shall call.”¹⁾ And the apostles regarded their commission seriously; for they went into all the world, and even at the risk and forfeit of their lives preached the word of grace, and beheld the Spirit descend upon Jews, Greeks, Barbarians, Scythians, etc.²⁾ And in their earnestness they knew themselves at one with God. Paul declares: “God will have all men to be saved, and to come unto the knowledge of the truth;”³⁾ and Peter: “The Lord is not willing that any should perish, but that all should come to repentance.”⁴⁾ Yea, it is Paul, who sets forth the doctrine of the election, who states: “There is no respect of persons with God.”⁵⁾ “God hath concluded them all in unbelief, that He might have mercy upon all.”⁶⁾

In communicating grace the Spirit does not employ irresistible force. The sinner is drawn to grace by the force of the divine arguments and the power of God’s love through the Gospel. The grace of God is “given”⁷⁾ to the sinner, the sinner “finds”⁸⁾ grace, and grace is “known,”⁹⁾ understood, and acknowledged by him; it is taken and “received”¹⁰⁾ by him. But, on the other hand, Scripture does not hide the fact, that while “no man can say that Jesus is the Lord, but by the Holy Ghost,”¹¹⁾ while “the things of the Spirit of God cannot be known by the natural man, because they are spiritually discerned,”¹²⁾ there is a force in natural man which he can oppose to grace. Men can “re-

1) Acts 2, 39.

2) Acts 8, 15. 17; 15, 8. 9. Gal. 4, 28. Col. 3, 11.

3) 1 Tim. 2, 4.

4) 1 Pet. 3, 9.

5) Rom. 2, 11.

6) Rom. 11, 32.

7) 2 Cor. 8, 1: *δεδομένην*. Eph. 3, 2: *δοθείση*. Eph. 4, 7: *ἐδόθη*. James 4, 6; 1 Pet. 5, 5: *δίδωσι*.

8) Hebr. 4, 16: *εὗρωμεν*.

9) Gal. 2, 9: *γινόντες*.

10) 2 Cor. 6, 1: *δέξασθαι*. 1 Pet. 4, 10: *ἔλαβε*. Rom. 5, 17: *λαμβάνοντες*. John 1, 16; Rom. 1, 5: *ἐλάβομεν*.

11) 1 Cor. 12, 3.

12) 1 Cor. 2, 14.

ceive the grace of God in vain;"¹⁾ they can "frustrate"²⁾ it; they can "fall from it;"³⁾ they can "fail of the grace of God;"⁴⁾ they can "do despite to the Spirit of grace;"⁵⁾ they can "turn the grace of God into lasciviousness."⁶⁾ Thus, the sinner is free to reject grace, but when he accepts it, he must acknowledge that it was grace itself which disposed him for the choice.

Inasmuch as the aims of saving grace are attained by the joint operation of the three persons of the Holy Trinity, Scripture predicates grace of each person of the Godhead severally, and of two or all of them jointly. It speaks of "the grace of God,"⁷⁾ "the grace of God the Father,"⁸⁾ the "grace of the Lord Jesus Christ;"⁹⁾ "the grace of God and Jesus Christ,"¹⁰⁾ and "the Spirit of grace."¹¹⁾ The benediction of the New Testament is extended by the apostle in these words: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."¹²⁾

1) 2 Cor. 6, 1: εἰς κενὸν τὴν χάριν δέξασθαι. Comp. 1 Cor. 15, 10: χάρις οὐ κενὴ ἐγενήθη.

2) Gal. 2, 21: ἀθετῶ τὴν χάριν. 'Αθετεῖν means to abrogate, e. g., a law, Mark 7, 8; to disannul, Gal. 3, 15, to render void, 1 Tim. 5, 12. (By their conduct they have taken the life and strength out of faith.) Hence — to render ineffectual.

3) Gal. 5, 4: τῆς χάριτος ἐξεπέσate.

4) Hebr. 12, 15: ὑστερῶν ἀπὸ τῆς χάριτος. 'Υστερεῖν means to fall behind in the road which one travels in company of others. Hebr. 4, 1. It also means to be inferior in something, to lack, 1 Cor. 12, 24. Rom. 3, 23.

5) Hebr. 10, 29: τὸ πνεῦμα τῆς χάριτος ἐνυβρίζας. 'Ενυβρίζειν signifies "to treat with scornful insolence and haughty contempt."

6) Jude 4: χάριν μετατιθέντες εἰς ἀσέλειαν, i. e., they transfer grace from its true and legitimate ends of sanctification to a false end, viz., intemperate conduct; they sin, but do not regard their sin as damning, because they rely on grace.

7) Rom. 5, 15. 1 Cor. 15, 10. 2 Cor. 6, 1, etc.

8) 1 Tim. 1, 2. 2 Tim. 1, 2.

9) Rom. 16, 20. 24. 2 Cor. 8, 9. 2 Pet. 3, 18, etc.

10) 2 Thess. 2, 12. 1 Tim. 1, 2. 2 Tim. 1, 2. Tit. 1, 4. 2 John 3.

11) Hebr. 10, 12.

12) 2 Cor. 13, 14: Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Matthew Henry explains

There remains one more Scriptural feature to be noted with regard to saving grace: the apostle speaks of "the election of grace."¹) In the place where this expression occurs the apostle has been considering the apostasy of Israel in his time, and has compared the antichristian attitude of his kinsmen according to the flesh to the conditions prevailing in Israel at the time of Ahab and Elijah. Elijah had complained to the Lord: "I am left alone. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."²) If no more had been said, this allusion might be taken as a passing remark of the apostle, intended for the comfort of the Christians of those days, and exhorting them to believe, that the spiritual conditions of the times were not as bad as they seemed. But the apostle proceeds: "Even so at this present time there is also a remnant according to the election of grace."³) Evidently the meaning of the apostle is: That there is a remnant of believers is due to God graciously electing that remnant. God in His eternal counsel of grace has considered not only the agents and means of salvation, has not only fixed the way and order of salvation, but has also taken gracious thought regarding the persons to be saved. The gracious plan before outlined is applied to particular persons: "Whom He did foreknow, He also did predestinate; . . . whom He did predestinate, them He also called; and whom He called, them He also justified: and whom He

κοινωνία as follows: "All the communications of this grace and love, which come to us by the Holy Ghost; it is the communications of the Holy Ghost that qualify us for an interest in the grace of Christ, and the love of God." (*Comm.* ad loc.) Τοῦ ἁγίου πνεύματος is undoubtedly the subjective genitive (see Cremer sub voce b. and d.), signifying that the *κοινωνία* proceeds from the Holy Ghost as agent, just as τοῦ κυρίου Ἰησοῦ Χριστοῦ bears the same relation to χάρις, and τοῦ θεοῦ to ἀγάπη. Thus the perfect balance between the triple statement of the text is preserved.—The idea here expressed by *κοινωνία* occurs again in Phil. 2, 1.

1) Rom. 11, 5: κατ' ἐκλογὴν χάριτος.

2) Rom. 11, 3. 4.

3) Rom. 11, 5.

justified, them He also glorified.''¹⁾ The apostle refers the blessings of grace bestowed upon the Christians at Ephesus to their election: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.''²⁾ The merits of Christ and the operations of the Spirit are appropriated to these elect: they have redemption through His blood;³⁾ they have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will;⁴⁾ unto them was made known the mystery of His will;⁵⁾ they believe according to the working of His mighty power;⁶⁾ they are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk therein.⁷⁾ When the apostle speaks to the Thessalonians of those who are carried away by strong delusions, who believe a lie instead of the truth, and have pleasure in unrighteousness, and states that they all must be damned, he adds: "But we are bound to give thanks alway to God for you, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.''⁸⁾ At Antioch in Pisidia it happened among the Gentile listeners to Paul's preaching, that "as many as were ordained to eternal life believed.''⁹⁾

The elect cannot fail of everlasting life. That they can err and fall from grace is evident from the many earnest exhortations in the Gospels and Epistles to these very people against the delusions and snares of Satan, world, and flesh. But they cannot finally remain impenitent and

1) Rom. 8, 29. 30.

4) Eph. 1, 11.

7) Eph. 2, 10.

2) Eph. 1, 3—5.

5) Eph. 1, 9.

8) 2 Thess. 2, 13.

3) Eph. 1, 7.

6) Eph. 1, 19.

9) Acts 13, 48.

unbelieving. "If it were possible," says the Lord of the temptations of the last times, "they shall deceive the very elect."¹⁾ Why it is not possible, He also states: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."²⁾

Two erroneous views which might here arise must be guarded against. In the first place, there is not an election of wrath corresponding to the election of grace, but there is only an election of grace. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."³⁾ The particular election is not to be understood as arguing a partial God, or an arbitrary God. The salvation of the elect is the common salvation of all mankind. In the second place, the election of grace is, indeed, an *act of grace*, like all other acts of grace. There is nothing in the elect that prompts their election. The elect "were by nature the children of wrath, even as others."⁴⁾ "There is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."⁵⁾ The election of grace, then, does not argue a difference in the spiritual condition of particular persons.

The election of grace is a topic that amazes the hearers. The apostle is conscious that many whys and wherefores will rise to human lips, wherever this doctrine is presented. For these inquiries of the curious mind he has no answer. He reproves the insolent: "Nay but, O man, who art thou

1) Matt. 24, 24.

2) John 10, 27—29.

3) 1 Thess. 5, 9.

4) Eph. 2, 3.

5) Rom. 11, 5. 6: *λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν. Εἰ δὲ χάριτι, οὐκ ἐστὶ ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἐστὶ γίνεσθαι χάρις· εἰ δὲ ἐξ ἔργων, οὐκ ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἐστὶν ἔργον.*

that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay?"¹⁾ And he shows how the believer views the gracious dealings of God with the sinner, when he exclaims: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto Him again?"²⁾

To the reason of man the saving grace of God seems utterly absurd. It puts both man's wisdom and his virtue out of commission. The philosophy and the ethics of the world are shocked by any presentation of the doctrine of saving grace in full accord with Scripture. Both God and man seem to have been misrepresented in this account of grace. Man's knowledge and man's moral worth count for naught in this *sanctum sanctorum* of revealed truth. Scripture has foreseen this state of affairs, viz., that the theology which preaches the cross with all the mystery of divine grace that clusters around it, shall have to bear the cross, and thus become conformed, too, to the Redeemer whom it professes. "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and

1) Rom. 9, 20. 21.

2) Rom. 11, 33—35.

base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."¹⁾ D.

Erratum.—On page 203, in footnote 6, the reference must be to footnote 3, p. 194.

THE INQUISITION.

"I can by no means admit that false teachers should be put to death."—*Luther to Link.*

"I salute thee, holy Rome, bathed in the blood of so many martyrs!" cried Luther as he caught the first glimpse of distant Rome and thought of the many Christians put to death for their faith by the cruel Roman emperors in the first four centuries.

Looking back over the four centuries which have nearly passed since Luther spoke these words, we see a deeper meaning in them. The bishop of the Roman Christians became a persecutor more cruel than the Roman emperors had ever been. "Holy Rome," the Romish church, is bathed in the blood of many martyrs indeed, and the machinery used by the "Holy Father," the Pope, for shedding the blood of the martyrs is called the "Holy Office," or the Inquisition.

THE ANCIENT INQUISITION.

As early as 1215 Innocent III had the fourth Lateran Council authorize bishops to swear in men to search out and execute heretics. These powers were enlarged by the Council of Toulouse in 1229. Should any prince, landlord, bishop, or judge spare a heretic, his possessions and office

1) 1 Cor. 2, 22—31.

were declared forfeited. Even the house in which a heretic was found was condemned to be destroyed. In order to nip heresy in the bud, it was further decreed that every two years all males from their fourteenth and all females from their twelfth year should pledge fidelity to the Romish church and vow to persecute heretics with might and main. Who did not go to communion every Easter, Pentecost, and Christmas was to be suspected of heresy. No physician was to give access to heretics or to those suspected of heresy, even when they were dying. The same noble and holy Council of Toulouse decreed that none of the laity were to possess any of the books of the Old or the New Testament.

Still there were men in Southern France who followed out the command of the Savior, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." These were called Waldenses, others, Albigenses. War was made on them as if they had been infidels by soldiers who thought, and were taught by the pope's holy preachers, that by killing these searchers of the Scriptures they were doing God service, John 16, 2. It stands to reason that it was not so easy to distinguish the "sectarians" from the "true sons of the church" in such a war, so that it happened that the latter were often slain with the former. After the storming of Beziers the soldiers were reluctant to slaughter whomsoever fell in their hands, but the pope's legate encouraged them in the slaughter of the innocents. "Kill them," he exclaimed, "the Lord knoweth them that are His!" 2 Tim. 2, 19. After this war had gone on for twenty years and that prosperous portion of France had been transformed into a desert, the rest of France and other countries were introduced to the blessings of the Inquisition, "the most signal triumph over humanity." (Gibbon's *Decline and Fall*, IV, 246.)

But this inquisition of the bishops was not to the taste of the popes: it was neither thorough nor rigid enough. So Gregory IX in 1232 made it a papal institution and

placed it under the "tender and merciful" hands of the Dominican friars, "who seem to have inherited the quick scent for heresy which distinguished their frantic founder." (Prescott.) These popish tribunals were clothed with unlimited power; their proceedings were secret; their mode of accusation, a calumny on justice, for the accused was never confronted with his accuser or the witnesses, nor acquainted with the charges against him. They had invented most insinuating means for persuading the accused to confess their guilt. It was about the only field in which they were progressive, the only machinery that they invented. If the man, be he guilty or innocent, persisted in calling himself innocent, they put him to the torture. It was, as a rule, only a question of how long the poor body could bear up against the excruciating pain inflicted on it by men as hard-hearted as demons. When the pain became unbearable, even the innocent saw no other way out of such agony than to "confess." Of course, such a confession proved to the judges what an excellent machinery they had for getting at the bottom of "crime." The state was called on to do execution, and it readily complied with so "noble" a request. It was not always necessary, however, to roast or burn the people who had dared to have an opinion differing from the pope's. Many of them became reconciled. But such nevertheless received their sentence.

Here is a sample penance imposed on Ponce Roger by Saint Dominic, before he was a saint. To begin with, he was to be stripped of his clothes and then beaten with rods by a priest all the way from the city gate to the church door, three Sundays in succession. That would teach him to go to church willingly, no doubt. Then he was to become a vegetarian for the rest of his life. To force an appreciation of Lent on him, moreover, he was to keep it three times a year, not even eating fish during the time. After he was through with his three annual Lents, he had the pleasure of abstaining three days every week from fish, oil,

and wine; on the other days of the week he might, presumably, make up for his fastings. Devout Catholics may have thought it a privilege to be able to attend mass every day and vespers every Sunday and every festival; Ponce Roger had to do this as an act of penance, besides a few other little things. Fearing that he might forget the Lord's Prayer, and no doubt to instil the love of it, he was made to say it twenty times at midnight, besides seventeen times day and evening. That certainly ought have convinced him of the benefit of believing the teachings of Rome. If he omitted to do any of these devout and truly uplifting deeds, he was to be considered a "relapsed heretic," and his body was to be cremated without waiting for his death. (Prescott, *Ferdinand and Isabella*, p. 447.)

This most excellent contrivance for prying into other people's private concerns—even the most sacred—certainly did honor to its name of Inquisition. "When the inquisitor has an opportunity"—this is one of the instructions from the manual of an acknowledged authority in the courts of the Inquisition—"he shall manage so as to introduce to the conversation of the prisoner some one of his accomplices, or any other converted heretic, who shall feign that he still persists in his heresy, telling him that he had abjured for the sole purpose of escaping punishment by deceiving the inquisitor. Having thus gained his confidence, he shall go into his cell some day after dinner and, keeping up the conversation till night, shall remain with him under pretext of its being too late for him to return home. He shall then urge the prisoner to tell him all the particulars of his past life, having first told him the whole of his own; and in the meantime spies shall be kept in hearing at the door, as well as a notary, in order to certify what shall be said within." (Prescott, *Ferdinand and Isabella* I, p. 447.) Great Ignatius of Loyola, this was before thou wast born and couldst teach Catholic Christendom that noble sentiment, "The end justifies the means!"

In consequence of the tireless zeal of these judges in so evil a cause, it happened that "heretics" became scarce. Soon there would have been no use for the Inquisition, these noble zealots feared, and their humane occupation would be gone. Here was a sad prospect indeed. But a man rich in mental resources appeared and suggested that this ingenious device be employed for baiting the Jews.

The Jews were a great convenience to those in power in that day. They had been excluded from the pursuit of most all trades and were thus of necessity driven to get a livelihood out of commerce and money-lending. They were industrious and thrifty, and many of them became rich. Whenever a ruler needed money in those days and had exhausted his constitutional resources for getting it, he instigated a Jew-baiting and confiscated the goods of these thrifty citizens. Then the Jews were again tolerated, and when they had waxed round and full of money, like a sponge of water, they were squeezed again, and that feeling of emptiness in the king's treasury vanished as if by magic. When the populace clamored against the Jews, kings gladly acquiesced in the persecution. The Jews had settled in Spain in great numbers, and it was here that the Inquisition was revived in order to root out the "Jewish leprosy." This form of the "Holy Office" is known as

THE MODERN OR SPANISH INQUISITION.

Had Saint Vincent Ferrier of Valencia lived longer, we have good grounds for believing that the modern inquisition could have been dispensed with, for he was a great hand at performing miracles, such as in his time converted thirty-five thousand of that "stubborn and hard-hearted" race of Israel to the "true and genuine church." But unfortunately for the Jews, Vincent was no more. So when the hue and cry was raised against the Jews by the rabble of Spain, two noble gentlemen of Seville suggested to the pope's nuncio at the court of Castile that here was rare

employment for the rusty Inquisition. The consent of Ferdinand and Isabella was easily procured, for Ferdinand saw no objection to share in the spoils, and Isabella had promised her confessor Torquemada, whose name has been branded by infamy from that time on and will be handed down through the centuries yet to come as that of one of the most barbarous and demoniacal men of history, that "should she ever come to the throne, she would devote herself to the extirpation of heresy for the glory of God and the exaltation of the Catholic faith." This queen, on whose character there rests no other blemish, the noble patroness of Christopher Columbus, made application to the pope to set the bloodhounds of the Inquisition against her unfortunate subjects. The pope, as was to be expected, sanctioned this undertaking, and two inquisitors were appointed with two assistants twelve years before the discovery of America by Columbus. They did not begin their work before the following year, but then did it so worthily before it was more than a day old by issuing edicts which called on all loyal subjects to aid them in seizing and accusing all persons whom they might only suspect of heresy. The accuser need not give his name; they only wanted victims. The persecutions of the Christians by the heathen emperors of Rome were marked by at least a show of justice; for when Pliny, the governor of Bithynia, asked for instructions how to proceed judicially against the Christians, Trajan replied, "I would not have you officiously enter into any inquiries concerning them." He distinctly rejects anonymous accusations as being repugnant to the equity of his government, requiring positive evidence of a fair and open accuser. (Pliny, lib. X, ep. 97.) The Spanish Inquisition did not care even for the semblance of justice. Woe to the man, woman, or child who put on holiday attire on the Jewish sabbath, or sat at table with Jews, or ate "kosher" meat. They were found guilty of Judaism, or as suspects they were haled before this court with

its excellent machinery for causing pain. Woe to the man who turned his face to the wall when dying; the inhumanity of this tribunal was evidenced by judgment against the corpse as well as by persecution of his family. Woe to the man who gave his child a Hebrew name; he was suspected of being a Jew and was accused of heresy.

Whatever may be said against these first two inquisitors, they cannot be charged with remissness in the performance of their duties, and the proverb of the law's delay cannot be applied to their court. Four days after their edict had been published, six poor people were burned alive in a public place of the city. By the beginning of November they had, omitting Sundays, burned at Seville more than one man a day on the average, besides a number of buried persons who were taken from their graves "with a hyena-like ferocity, which has disgraced no other court, Christian or Pagan."

But the activity of these persecutors was not confined to a single city; the plague drove them out of Seville—the only good thing the plague ever did, I fancy—and they continued their cruel murders under the guise of justice in other cities. It has been computed that in this one year of 1481 two thousand persons were burned alive, and many more, absent or dead, were burned in effigy; that seventeen thousand were punished by loss of their property, or were "merely sentenced to perpetual imprisonment" in a single province of Spain.

This was, however, only a foretaste of the "blessings" it had in store for mankind: the "glorious" days of the Inquisition were yet to come. The former confessor of Queen Isabella was destined to bring it into full bloom and most heart-felt detestation and execration. Thomas de Torquemada, "who concealed more pride under his monastic weeds than might have furnished forth a convent of his order," according to Prescott, was appointed inquisitor-general of Spain in 1483 by the pope, and was certainly deserving of

the honor placed upon him, for besides being full of pride and bigotry, he was never touched by compassion or compunction; and although he seemed fearless of a just judge and righteous God, certainly feared men, and was superstitious enough to place faith in a unicorn's horn to detect and neutralize poison, if it were given him. This fiend in human form and ecclesiastic robes laid down the principles that were to regulate the proceedings of this scourge of the greater part of Europe and America. Every Lent for two Sundays in succession edicts were to be published in all churches where the Inquisition held sway, making it the sacred duty of all who suspected another of heresy to report to the "Holy Office." Brother was enjoined to deliver up his brother to death, the father his child, the son his mother, the wife her husband, if they suspected them of such crimes as reading the Bible, speaking evil of saints, or placing their trust in Jesus alone. No priest was to absolve a soul in anguish if it hesitated to accuse its loved ones. By this measure the Inquisition placed spies in the sanctum of every home, and had the service of every man, woman, and child without expense. It was not needful for the accuser to be known to the court; an anonymous accusation answered quite as well. The examination of the witnesses was, in fact, a farce; they were asked "if they knew anything which had been said or done contrary to the Catholic faith and the interests of the tribunal." They were not placed face to face with the accused and were not cross-examined. The accused person could not object to the testimony of an enemy, for, in the first place, he never knew who had testified against him, and, in the second place, even if he had guessed that the charge had been brought by an enemy, the court alone could reject the testimony, for it alone decided whether the enmity was of such a degree as to invalidate the testimony. The accused was not even informed of the charge on which he was arrested. Without a word of warning he was arrested by the officers

of this court while on his way to business or sitting at his fireside. To his family and friends he disappeared as mysteriously as if the ocean had swallowed him. He was put in underground vaults of the inquisitorial prison, over the portals of which the words ought have been inscribed, "All hope abandon, ye who enter here." No one told him on what charge he had been arrested, no counsel came to advise him. He never learned if any testimony had been in his favor. If the testimony did not agree, this was framed into a new accusation against him. The only persons he saw during confinement were spies of the tribunal which had caused his arrest, the jailer, and a priest of the church against which he was accused of having committed a deadly crime. He knew that he could not appeal his case to a higher court, the "Holy Office" was supreme; no king questioned its verdict. In his foul, dark dungeon the prisoner was supplied only sparingly with food, and in order to add to his loneliness he was forbidden to speak or sing. The Christian martyrs of the early church had often found comfort in a devout hymn; the Inquisition was determined once for all to see that no one grew merry within its prison walls. The silence of death was to reign there, interrupted only by the pitiful wail of a soul's agony tortured to the verge of death by the dull creaking of the frightful machinery which was operated to extort a confession.

We assume a person innocent till proven guilty, and our judges enjoin on juries the duty of giving the prisoner the benefit of the doubt. Before the tribunal of the Inquisition the accused was deemed guilty till proven innocent; nay, every means was employed to make him confess his guilt be he ever so innocent. In the deepest vaults of the gloomy prison, lighted by the lurid blaze of torches, the victim was put to the torture at the hour of midnight. "Water, weights, fires, pulleys, screws—all the apparatus by which the sinews could be strained without cracking, the bones crushed without breaking, the body racked exqui-

sitely without giving up the ghost, was now put into operation. The executioner, enveloped in a black robe from head to foot, with his eyes glaring at his victim through holes cut in the hood which muffled his face, practiced successively all the forms of torture which the devilish ingenuity of the monks had invented. The imagination sickens when striving to keep pace with these dreadful realities." (Motley, *Rise of the Dutch Republic*, p. 275.) If the poor body of the tortured could bear the pain no longer, the guiltless was brought to confess. He was expected to repeat this confession on the following day; but if he, freed from his frightful suffering, refused to do this, he was again stretched upon the rack until a confession was forced from him. Some people are said to have borne the torture and imprisonment in the inquisitorial dens as long as fifteen years, only to be burned at last after all this unspeakable suffering and misery. For it availed the victim of this fell court little to testify his innocence by bearing all this cruelty with surprising firmness; this was accounted stubbornness by his persecutors, and, according to Prescott, "with a barbarity unknown to any tribunal where the torture has been admitted, and which of itself proves its utter incapacity to the ends it proposes, he was not infrequently convicted on the deposition of the witnesses." For more than a whole century not more than one person out of every one or even two thousand accused of heresy was dismissed by this court without having fine or punishment imposed upon him. "In those days shall be affliction such as was not from the beginning of the creation which God created unto this time," Mark 13, 19.

All these proceedings of the Inquisition were covered by impenetrable darkness, for even the witnesses of this tribunal were bound to secrecy by a horrible oath. But the surrender of its victims to the temporal power for final execution by this court was a ceremonial worthy to rank with any ceremonial of this most ceremonial synagogue of Satan.

This was called by the Spaniards *auto-da-fé*, that is, act of faith, and has retained this name in history. Prescott says that it was "the most imposing spectacle, probably, which has been witnessed since the ancient Roman triumph." It was as grand a spectacle for the people of those days as the bull fights are to-day in that country, and was looked forward to by old and young with the most pleasant anticipations. The *auto-da-fé* was the crowning spectacle of every day of public celebration. All the great in church and state, clad in costly garments, took part in the cruel tragedy to be enacted. The harvest of victims gathered in since the last festive day was made ready on the appointed morning to play its part in the scene. They were clad in coarse woollen garments, called *san benitos*, reaching from the neck to the knees, of yellow color, and prettily embroidered with scarlet crosses. But the chief decorations of this yellow robe were the many figures of devils in black, which stood out in bold relief at every appropriate and inappropriate place. Flames of fire were also used to add to its decorative beauty. Long caps, shaped like old dunces' or clowns' hats, and with the picture of a person in flames surrounded by exulting devils, were placed upon their heads. In order that the poor sufferers might not awaken pity in the hearts of the spectators by telling them of their tortures or innocence, their tongues were held by a cruel gag, and thus bound they were with studied barbarity offered a meal of dainty viands before they were led to the place where the procession was to be formed. The bells of the cathedral and churches then began to ring in the unholy act about to begin. Little schoolchildren were made to head the procession, as if they could not have learned cruelty without participating in the pitiless pageant of the Inquisition. After them came the victim, some scarcely able to walk from their long confinement, some crippled from frightful tortures they had undergone, none without traces of the devilish cruelty which had been inflicted on them. Beside them walked confessors and a guard

of the familiars of the Inquisition. Then came the public dignitaries, the magistrates, and the proudest grandees of the land, clothed in black; then followed the representatives of the church, priests in their rich robes, chanting the litanies of the saints, and bearing a staff with a crucifix, turned away from the prisoners, to signify that the Savior had turned His countenance from those whose bodies were now to be given over to the flames, and whose souls were to burn forever afterward. Then came the "fathers of the faith," the barbarous judges, who had condemned the prisoners, moving "with slow pace and profound gravity, truly triumphing as becomes the principal generals of that great victory." They were surrounded and followed by other officials of the "Holy Office," bearing aloft the blood-red flag of the Inquisition, having on one side the portrait of the pope Alexander, on the other that of King Ferdinand—these two noble founders of this "sacred" institution. As this banner was carried past the rabble throng that crowded all the streets through which the procession passed, and strained their eyes from the house tops, and windows, and walls, where they had been waiting impatiently for this triumphal procession of bloated bigotry, the people sank down on their knees until it had passed them. When all had reached the public square where the execution was to take place, a long sermon extolling the blessings of the Inquisition and condemning the victims was preached, whilst even kings bared their heads and sat upon a chair placed lower than that of "his majesty of the day," the grand inquisitor. Each of the prisoners then heard his sentence. The clergy then united their voices in singing the fifty-first Psalm with its significant words, "Behold, Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom. Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice. Deliver me from bloodguiltiness, O God, Thou God of my salvation. For Thou desirest not sacrifice, else would

I give it; Thou delightest not in burnt offerings." What blasphemous mockery!

The greater part of the prisoners was not, as a rule, to receive capital punishment, but was condemned to be "reconciled" and received the more merciful sentence of imprisonment for life or some other "mild" form of commutation of their merited death at the stake. The "relapsed," however, that is, those remaining firm in their faith and confession, even when brought face to face with death, were led on the scaffold, where they were to suffer martyrdom. The church "not thirsting after blood," the inquisitor delivered them to the executioner with the incredibly low request at that time in those surroundings to deal tenderly with them without shedding their blood or injuring them. And yet, if we weigh the fiendish torture of the inquisitorial dungeon with the most painful death, we will certainly find that the victims were more tenderly treated when at the mercy of the executioner than when in the hands of the "Holy Office." The flames soon finished their work, and the cruelty of man could no longer harm them. How many of those suffering death in the flames may have, like the first martyr of Christianity, seen the heavens opened, and Jesus standing at the right hand of God! Acts 6.

This, then, is what is known as "The Spanish Inquisition," because it was first established in Spain, and although it was at first principally employed as a means of persecuting the Jewish race, it was too excellent a means of detecting and stamping out independence of thought not to be of inestimable value to the popish church. Spain felt its searing blast first, and from there the fiery arms of this Moloch were stretched out to the Spanish possessions in Europe and Africa and America. Especially after Luther had purified faith and morals, the Inquisition was brought to honor again. And there was no lack of fuel for its unholy fires. In Portugal, Italy, Germany, France, and the

Netherlands this tribunal had a care that "holy" Rome should be bathed in the blood of martyrs. It was even brought to India, so that every continent might feel the burning bigotry of the Romish church.

The emperor before whom Luther fearlessly confessed and defended his teachings, the grandson of Ferdinand and Isabella, published an edict in 1521 at Worms condemning all followers of Luther to death. "As it appeared that the aforesaid Martin is not a man, but a devil under the form of a man, and clothed in the dress of a priest, the better to bring the human race to hell and damnation, therefore all his disciples and converts are to be punished with death and forfeiture of all their goods"—thus, according to Motley, ran the princely words of the summary document which was to deliver a cloud of witnesses into the tender hands of the "holy" Inquisition. The first fruits of martyrdom for Lutheranism were soon gathered in the Low Countries. Henry Voes and John Esch, "two young boys," as Luther called them, Augustine friars of Antwerp, had preached the Gospel brought to light again by Luther. They had fled from Antwerp and were brought to Brussels in chains, there to bear testimony before the inquisitors. They were asked to abjure the evangelical doctrines, but both answered firmly, "We will not abjure the Word of God. We will sooner die for the faith!" "Do you confess that you were led astray by Luther?" then asked the inquisitor. "Just as were the apostles led astray by Jesus," they replied. They were condemned to be burned alive at the stake, and were handed over to the secular power for execution. Confessors accompanied them to the scaffold. "We ask you once more, 'Will you receive the Christian faith?'" They replied, "We believe in the Christian Church, but not in your church." Their persecutors hoped to intimidate them by the prospect of so painful a death, but amid the tumult of the crowded public square, where the scaffold had been raised, and amid the agitation of the spectators they lifted

up their voices in song and exclaimed now and again, "We wish to die for the name of Jesus Christ!" "Be converted, be converted!" the inquisitors cried out, "or you will die in the name of the devil!" "No," they replied, "we will die as Christians for the truth of the Gospel." At last the fagots were set on fire, and the flames began to envelop them. But even in the hour of death the peace of God, which passeth all understanding, filled their souls. "Lord Jesus, Thou Son of David, have mercy on us!" they cried aloud. Then they prayed the Creed. Before life was extinct, the cords which bound them were consumed. Falling down upon his knees, one of them again exclaimed, "Lord Jesus, Son of David, have mercy upon us!" The last words heard from them were the words of the hymn, "We praise Thee, O Lord." For four long hours they had stood before and on the scaffold, but their firmness never forsook them. "At length Jesus Christ gathers some fruit from our doctrine. He forms new martyrs"—such were the words of Luther when he heard of the heroic martyrdom of these youths. "Your bonds are my bonds, your dungeons my dungeons, and your scaffolds my scaffold.... We are all with you, and the Lord is at our head." He then wrote a beautiful poem celebrating the martyrdom of these two, which was soon sung throughout Germany and the Netherlands.

"No! their ashes will not die.
Abroad their holy dust will fly,
And, scattered o'er earth's farthest strand,
Raise up for God a war-like band.
Satan, by taking life away,
May keep them silent for a day;
But death has from him victory wrung,
And Christ in every clime is sung."

Scenes similar to this were of very frequent occurrence in every country where the government gave support to the pope. Fires blazed in Hungary, Austria, Bohemia, Germany, France, England, Portugal, Spain, and the Nether-

lands, consuming rich and poor, sparing neither age nor sex. But it was only in the countries under Spanish rule that the very genuine Inquisition flourished in all its fierceness. In the Netherlands Charles V appointed two men inquisitors, one of whom a historian of the time called a "wonderful enemy to learning," and the other, "a madman armed with a sword." These were empowered to arrest, imprison, and torture heretics without observing the forms of law, and their sentences were to be executed without appeal. In 1550 an edict was published by the emperor forbidding his subjects to "print, write, copy, keep, conceal, sell, buy, or give" any book or writing by Luther, Oecolampadius, Zwingli, Bucer, Calvin, "or other heretics reprobated by the Holy Church," or to injure images of the virgin or saints, or to hold private assemblies for worship according to the reformed religion. Lay people were even forbidden to "converse or dispute concerning Holy Scriptures, openly or secretly." If they did, the men were to be executed with the sword, the women were to be buried alive, according to Motley 1, 222. Anyone giving lodging, food, or clothing to persons suspected of heresy, or failing to report them, was to suffer the same punishment. If a person once suspected of heresy should again be suspected, even although it should not appear that he had transgressed these commands, "we do will and ordain that such person shall be considered as relapsed, and, as such, be punished with loss of life and property, without any hope of moderation or mitigation of the above-mentioned penalties." Whoever knew of a person being a heretic, or any place where heretics hid themselves, was to be punished as a heretic if he failed to report. The informer was to receive half of the property, if it was not worth more than one hundred pounds Flemish; if more, he was to receive ten per cent. of all such excess. This edict also forbade anyone to ask the emperor, or any of those in authority, to grant pardon, or to present any petition in favor of such heretics "on penalty of being

declared forever incapable of civil and military office, and of being arbitrarily punished besides." When urged to introduce the Spanish Inquisition into the Netherlands, Philip II of Spain, son of Emperor Charles V, and one of the most deceitful, bigoted, and cruel tyrants, replied, "Why do this? The Inquisition of the Netherlands is much more pitiless than that of Spain." If any man knew, Philip certainly did; he was an authority on the question of the Inquisition, and would surely have made a better inquisitor than king. He even caused the arrest of Don Carlos, his own son and heir to his crown, and it is believed by some historians that he delivered him into the hands of the Spanish Inquisition, for nothing authentic has been learned of the death of that ill-fated crown prince.

No sooner had Philip mounted the throne than he renewed the above instructions to the inquisitors. The name of one of them has become as infamous as that of Torquemada. This was Peter Titelmann, who exercised his office with keen enjoyment. The sheriff, meeting him one day on the highway, asked him, "How can you venture to go about alone or only with an attendant or two, while I am able to make my arrests only at the head of a strong force and at the peril of my life?" "You deal with bad people," he replied, "I seize only the innocent and virtuous, who make no resistance and let themselves be taken like lambs."

Motley says that contemporary chronicles picture him like some fearful demon, riding wildly through the provinces over which he was placed as inquisitor, at all hours of the day or night, hitting the unoffending peasants over the head with a club, dragging persons suspected of heresy from their beds and firesides and throwing them into dungeons, "arresting, torturing, strangling, burning, with hardly the shadow of warrant, information, or process." The records of the martyrs of Flanders, Douay, and Tournay are filled with the murders committed by this wild animal

in human form by the authority of pope and king. He did not wait for deeds, but burned men for suspected thoughts.

Thomas Calberg, a tapestry weaver of Tournay, was burned alive by him because he had copied some hymns from a book printed in Geneva.

Geleyn de Muler, a schoolmaster of Audenarde, he examined, because he had heard that he read the Bible. Titelmann, of course, found him guilty of heresy and ordered him to recant. Geleyn refused. "Do you not love your wife and children?" asked the inquisitor. "God knows," Geleyn answered, "that if the whole world were of gold and my own, I would give it all only to have them with me, even had I to live on bread and water and in bondage." "You have then," said Titelmann, "only to renounce the error of your opinions." "Neither for wife, children, nor all the world can I renounce my God and religious truth," was the noble reply of this poor schoolmaster. Needless to say, the devilish inquisitor sentenced him to be burned.

In some of the Roman Catholic countries of Europe people to this day are punished by the secular arm if they do not show reverence for the consecrated wafer when carried past them in the street. Not long ago a famous pianist was fined at Ischl, a small Austrian city, where he was a stranger, for not doffing his hat when the priest passed him with the host. In the good old days, when Philip II held sway over the Low Countries, this often cost a man's life. A poor market-gardener of a city of North Brabant did not fall down upon his knees when the priest passed with the host, and he was led to the stake. The sheriff was so affected by the courage of the burning sufferer, that he took a fever, called on the poor victim in his delirium, and soon died "notwithstanding all the monks could do to console him." Cases like this occurred often.

At Ryssel, in Flanders, Titelmann arrested Robert Ogier with his wife and two sons for praying at home. They did not deny the accusation, stating that they remained away

from the mass because they "could not endure to see the profanation of the Savior's name in the idolatrous sacrament." Asked how they worshiped at home, the youngest son replied, "We fall on our knees and pray to God that He may enlighten our hearts and forgive our sins. We pray for our sovereign, that his reign may be prosperous and his life peaceful. We also pray for the magistrates and others in authority that God may protect and preserve them all." For this crime the father and elder son were burned. At the stake the son prayed aloud, "O God, eternal Father, accept the sacrifice of our lives, in the name of Thy beloved Son." And before the flames had consumed the two martyrs, the son called out again to his father, "Look, father, all heaven is opening, and I see ten hundred thousand angels rejoicing over us. Let us be glad, for we are dying for the truth." To complete the dismal picture, it must be added that a frantic monk, who had lighted the fires, interrupted the youth's prayer and last words by rude taunts. "Thou liest! thou liest, scoundrel!" he screamed, "ye are the devil's children. All hell is opening, and you see ten thousand devils thrusting you into eternal fire." A week later the wife and the other son of Ogier were also given to the flames.

These scenes might be multiplied from all countries in which the Inquisition was established. What Tertullian writes of the Christians persecuted by pagan Rome might also be said of the Christians persecuted by papal Rome, "For our innocence, probity, justice, truth, and for the living God we are being burned. The cruelty, ye persecutors, is all your own, the glory is ours." And Tacitus, the historian of pagan Rome, adds to his narrative of the sufferings of the Christians under Nero, "At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favor of the Christians." The persecutors of the innocents of the purified Christianity, however, continued to breathe out threatenings and slaughter against

the disciples of the Lord, like Saul of Tarsus, and the voice of pity was stifled by the dread of a similar fate. Renom de France, a Walloon historian, before whose eyes similar scenes were enacted, did not hesitate to speak of the heretics as "vermin," and has great praise for the Inquisition, calling it, when well administered, "a laudable institution." King Philip, who sanctioned the pitiless work of this inhuman tribunal by his presence at *autos-da-fé* in Spain, even degraded himself so far as to furnish those in authority in the Netherlands with denunciation and directions for the sacrifice of those people. For Titelmann and the men of the Inquisition he had words of praise, gratitude, and encouragement. The Catholic church has even canonized a few of its inquisitors, one in France, one in Italy, and one in Spain, a noble trio among the saints! Torquemada and Titelmann certainly would have deserved this honor and distinction, and would have made excellent intercessors for heretics.

One of the most singular documents ever published is the sentence of the Inquisition of February, 16, 1568, which condemned all the people of the Netherlands to death as heretics. Only a few persons, especially named, were excepted. Ten days later this decree was confirmed by Philip II. Motley says of it: "This is probably the most concise death warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines." If every man, woman, and child was not foully murdered by the government which ought have protected them, it was not because of any compunction or mercy. Whenever the tyrannous government and the Inquisition—for they were in hearty accord in their bloody work—took the lives of the unhappy citizens of those rich provinces, it was generally worth doing, for the wealthy were generally made to suffer. But the poor were also burned for the "glory of the Inquisition" and to strike terror throughout that country. In a

single letter to Philip, his butcher governor of the Netherlands, Duke Alva, gave the number of people to be executed after holy week as "eight hundred heads." In order that the condemned might not be able to speak to the spectators on the way to execution, their tongues were screwed into an iron ring and then seared with a hot iron, which caused them to swell, so that speaking was out of the question. With their hands tied on the back, they were dragged at a horse's tail to the scaffold.

It is impossible to compute the number of the Inquisition. It spread terror wherever the popish church had the protection of emperor, king, or prince, and hundreds of thousands suffered the tortures inflicted by it and died the painful death decreed by it. The tribunal of Toledo alone disposed of 3327 cases in little more than a year. Clorente, secretary of the Inquisition at Madrid from 1790 to 1792, wrote a voluminous history of the "Holy Office," and places the number of victims during the eighteen years of Torquemada's ministry at from 8800 to 10,220 burned alive, 6860 burned in effigy because dead or absent, 97,321 "reconciled" by imprisonment for life and loss of property. Zurita, the historian of Aragon, of whom Prescott says that "there is no Spanish historian less swayed by party or religious prejudice," places the number of the victims burned at Seville up to 1520 at over 4000, and those "reconciled" at 30,000. He even quotes an author giving the total condemned by this court alone during this period at 100,000. These numbers do not include all those made fatherless and homeless, and they cannot give an idea of the unspeakable misery brought upon them. There must have been mourning in every city of Spain at that time, and later on in the other countries feeling the fiery blasts of the Inquisition. In the Netherlands the number of victims strangled, beheaded, or burned alive, for reading the Bible or refusing to kneel to the wafer, and similar "crimes," has been placed by distinguished historians as high as 100,000 and never lower than 50,000. The Venetian envoy Navigero says that

in the two provinces of Holland and Friesland 30,000 people had been condemned by the Inquisition up to 1546, and this was four years before the bloody edict of Charles V, and does not include the number of poor victims murdered under the reign of Philip II. Grotius says that more than 100,000 subjects of Charles V suffered at the hands of the executioners, and Gibbon, quoting these figures, adds that the number of Protestants executed in a single province and a single reign far exceeded that of the primitive martyrs of the whole Roman empire in the space of three centuries.

At the time of the introduction of the Inquisition Spain was prosperous, progressive, and more liberal than the other countries of Europe. Keen observers and good thinkers sincerely believe that but for the establishment of this terrible court the Reformation would have taken possession of the land. It is a significant fact that some of the theologians accompanying Charles V to Germany to convince the reformers of the heresy of their teachings returned to Spain believing in the truth of the doctrines they had gone to combat. Such men were the Benedictine Alphonse de Virves, the favorite preacher of Charles, and Constantine de las Fuente, confessor of Charles. Other Spaniards, such as John Gil of Seville and Frank San Roman of Valladolid, suffered the tortures of inquisitorial punishment on account of their acceptance of the tenets of Luther, as did also Augustine Cazalla, one of the court ecclesiastics, who was burned with his brother, sister, and the exhumed bones of his mother, in 1559, and even Bartholomew de Carranza, archbishop of Toledo, who attended the emperor in the hours of death and was afterward imprisoned by the Inquisition till death freed him. But these were only exceptions. The general opinion has been well characterized by Motley in his *History of the United Netherlands*, IV, 331: "It was conscientiously and thankfully believed in Spain, two centuries ago, that the state had been saved from political and moral ruin by that admirable machine which detected heretics with unerring accuracy, burned them when detected,

and consigned their descendants to political incapacity and social infamy to the remotest generation." But he, too, is of the opinion that millions of Spaniards would have accepted the Lutheran religion, had they not been perfectly certain of being burned or hanged at the slightest movement in such a direction. Ibid., III, 536.

And Prescott, the other great American historian who has studied and understood Spain at the time of its vigorous and glorious beginning as a kingdom, calls the Inquisition an institution "which yearly destroyed its thousands by a death more painful than the Aztec sacrifices, which armed the hand of brother against brother, and setting its burning seal upon the lip, did more to stay the march of improvement than any other scheme devised by human cunning." (*Conquest of Mexico*.) And in *Ferdinand and Isabella* he speaks of it as "an institution which has probably contributed more than any other cause to depress the lofty character of the ancient Spaniard, which has thrown the gloom of fanaticism over those lovely regions, which seem to be the natural abode of festivity and pleasure." And again, "The fires of the Inquisition, which were lighted exclusively for the Jews, were destined eventually to consume their oppressors. They were still more deeply avenged in the moral influence of this tribunal, which, eating like a pestilent canker into the heart of the monarchy at a time when it was exhibiting a most goodly promise, left it at length a bare and sapless trunk." And in summing up the effects of the reign of Ferdinand and Isabella he says that it "contributed so largely to counterbalance the benefits resulting from Isabella's government; an institution which has done more than any other to stay the proud march of human reason; which, by imposing uniformity of creed, has proved the fruitful parent of hypocrisy and superstition; which has soured the sweet charities of human life, and, settling like a foul mist on the goodly promise of the land, closed up the fair buds of science and civilization ere they were full opened."

The effect of the attempt of Spain to saddle the Inquisition on its richest possessions, the Low Countries, was a loss of the provinces now forming the Kingdom of Holland in a forty years' war, the impoverishment of Spain, through that war principally, the loss of Spain's supremacy on the oceans, and the consequent loss of its richest colonies, as well as the decline of its commerce. Holland, however, became one of the richest states of that time with a population as large as that of England at the same period, having free schools for all its children, building up a large commerce and excellent industries, and distinguishing herself by vast discoveries in the frozen seas, and by the rearing of eminent men of learning; whilst the provinces accepting the Inquisition became depopulated, poor, lifeless, and the prey of the Jesuit and the mendicant monks.

Spain to-day is still suffering from the evil effects of the inhuman Inquisition by being the most priest-ridden country, and, no doubt, the public execution of the heretics by so inhuman a death for so many generations has made the minds of the people so cruel and bloody, that they delight in the unworthy spectacles of the bull fights.

Written for, and edited by,

WILLIAM DALLMANN.

MISSIVE AGAINST THE SABBATARIANS ADDRESSED TO A GOOD FRIEND.

By DR. MARTIN LUTHER. A. D. 1538.

(Concluded.)

SECOND PART.

With reference to your mention that the Jews boast their Law is intended to abide forever, and we Gentiles shall all have to become Jews, I would say that you ought to reply thus: In the first place, they are aware themselves that, if it is true that Messiah is come, their Law is de-

funct; for Moses was to abide only until the coming of Messiah; for he states, Deut. 18, 15, that they are to hear that prophet whom God shall raise up after him. Moreover, among their own teachers this saying is current: Cum venerit Sanctus Sanctorum, cessabit unctio vestra, *i. e.*, when the Holy of Holies is come, your unction shall cease. Unction signifies the priesthood and kingship, which Moses set up for and among them. For Messiah shall ordain something new and better for the people of Israel and the throne of David.

In the second place, how does their boast that their Law is to abide forever harmonize with the fact, that for the past fifteen hundred years it is in ruins, together with their priesthood, temple, throne, and worship? It seems to me that this signifies, indeed, the ceasing of the Law; for they cannot observe the ordinances and laws of Moses outside of the Holy Land and Jerusalem, a fact which they know well enough and will not deny. Surely, God would not have allowed this Law to fall into disuse, nor have suffered it to remain so for such a long time, if He meant to have it observed forever and aye. Accordingly, you ought to answer them that they must first begin to keep the Law of Moses themselves, and to become Jews; for they are Jews no longer, since they do not keep the Law. When they shall have done so, we shall speedily follow them and also turn Jews; provided, however, that they have made a beginning fifteen hundred years ago, when they were still in the Holy Land and Jerusalem, when they still had their temple, their priesthood, and their government; provided also, that they have been busy and solicitous at that time to prevent the Law from falling into disuse and ceasing these fifteen hundred years, and thus forfeiting its everlasting character, and themselves, from becoming such miserable non-Jews and devoid of their Moses.

Or, since they have neglected and not done this, let them still journey to the Holy Land and to Jerusalem; let

them build temples, establish their priesthood, royalty, and their Moses with his Law, and thus become Jews themselves again, and occupy the land. When they shall have done this, they shall soon see us coming after them on their heels, and also turning Jews. If they will not do this, it is extremely ridiculous that they should endeavor to persuade us Gentiles to embrace their decrepit Law, which is decayed these fifteen hundred years, and has no longer been a law; and to urge us to keep what they themselves do not and cannot keep, as long as they do not hold possession of Jerusalem and the Holy Land. As regards their dreamy notions, however, that they are going to keep the Law in the course of time, when Messiah shall have come, we desire meanwhile to remain unencumbered with them, and refuse to believe their dreams, until they shall have become true.

Hence you can easily gather, my dear friend, that the Jews are employing unsound and lame jests, when they boast that the Law of Moses shall abide forever, while it is fallen into desuetude, and has not remained these fifteen hundred years, and they still do not know how long this state of affairs is to endure. However, we Christians do know that it shall forever remain out of use, and that it has been wholly abrogated by Messiah, also with reference to the true Jews and descendants of David, to say nothing of us Gentiles to whom such Law of Moses never was given, commanded, or issued. For, since God Himself has dropped it fifteen hundred years ago, the conclusion is valid, that He has put it out of His mind, and that He no longer heeds men's obedience and service performed under the Law. Else He would not have dropped it, or, at least, would have fixed a time, and would have given assurance by new promises and by appointing new prophets and persons, to declare how long He desired the Law to be in disuse (as was stated above regarding other points), — all of which He has not done. Accordingly, the Law of Moses

is utterly defunct, and was not set up as a law abiding forever, but has henceforth become a law forever forsaken.

However, as regards the Jews' contention concerning the word "leolam" in the statement of Moses, that such and such laws, which he had given them, should be kept by them "leolam," *i. e.*, forever, the knaves know well enough themselves that they are practicing jugglery, to fool people ignorant of the Hebrew language. For in my presence, or in the presence of one who also knows some Hebrew, they would not attempt such jugglery, except in jest or to cause laughter. Moses himself writes, Ex. 21, 5, that if a servant, after serving his time, is unwilling to leave his master, and chooses to remain with him forever, the master shall pierce the servant's ear with an awl against the doorpost, thus signifying that the servant shall forever remain attached to the house; and the servant shall belong to his master "leolam," *i. e.*, forever. In this instance the Jews know very well that neither the master, nor the servant, nor the house shall remain forever, but must die and perish in the universal decay. Still Moses employs the term "leolam" in this instance, which according to their own interpretation signifies unceasingly, without a fixed termination in the course of human affairs. Examples like this of the use of "leolam" in the Scriptures could be multiplied.

However, if I were Moses, I would give my scholars, the Jews, a pretty penny. For I would say to them: Have I not often used, not the simple word "leolam" only, but also these words "ledorotham," "bevothechem," "ledorothchem," "moschvethechem," *i. e.*, as long as you shall subsist or remain in your dwellings; all which terms cannot be understood in any other sense than that the Law is to be observed by you forever, as long as you endure or abide in your dwellings. Now, they are out of their dwellings nigh fifteen hundred years, *i. e.*, they are exiles from the land of their abode, and have not remained the people

which they had been appointed to be by Moses, and have not had, these fifteen hundred years, an abode of their own, nor a promise fixing a definite time how long they must still be in exile and aimless wanderers without a home. Moses, then, has very well secured himself, inasmuch as he would have his ordinances and laws to abide forever in no other sense than this: as long as the Jews would remain God's people and retain their abode. In view of this modification, therefore, "leolam" cannot mean forever in the same sense as elsewhere, when it signifies forever without any modification, as in the promises of God and in reference to God Himself.

We Germans use the word forever in like manner, when we say: Must I forever suffer, or do this? *i. e.*, as long as I live. And under the papacy many appointments were made in behalf of the dead to last forever, *i. e.*, as long as they might endure. And fiefs are granted to be inherited forever, *i. e.*, as long as the possessions remain and there are heirs for them. However, when God, who is truly eternal, speaks of everlasting things without qualifications, the things designated are everlasting indeed; for He can make them to last forever, as, *e. g.*, the throne of David, the Messiah, and the everlasting blessing which He has brought to us lost creatures. For He does not change like the dwellings of the Jews, or the fiefs of the Gentiles, which are changed, as a garment is changed, Ps. 102, 27.

Accordingly, Scripture usually distinguishes the "leolam," as used by men, from the "leolam," as used by God, by adding a "non," *i. e.*, it is not to be altered. *E. g.*, when we are told in Daniel, ch. 6, 26, regarding the Messiah: "His kingdom is that which shall not be destroyed, and His dominion shall be even unto the end," here the word "forever" occurs; however, lest it be understood to be the human forever, instead of the divine, the negative has been added, "shall not be destroyed," "shall have no end." In like manner David prophesies concerning the everlasting

priest Messiah in Ps. 110, 4: "The Lord hath sworn." Such statement being an oath of the Lord, it should have sufficed; however, lest the remark be understood as a temporal oath, this further remark is added: "and will not repent," *i. e.*, this Priest shall remain forever in such a manner that His everlasting character shall not be after the manner of Moses or any man, but so as to be without end, hence, truly everlasting.

And Is. 9, 7, where the Messiah is spoken of, as the Jews readily concede, it is said: "Of the increase of His government and peace there shall be no end upon the throne of David and upon His kingdom," etc. Here the prophet is not content with stating the increase of the kingdom of Messiah, the Prince of Peace (as he has called Him in the same connection), but states that of His peace there shall be no end, as if to say: "He shall not only remain forever, but without opposition forever." And who knows (for I am not greatly learned in Hebrew), but what the closed Mem, which, as is supposed, reveals to hebraists many ingenious things in this place, may not signify that the increase of Messiah's kingdom shall be eternal in the manner aforestated; and that, hence, there is here not an open Mem, which might signify eternal in a temporal sense, but a closed Mem, signifying that there shall be no change, but that it must be truly eternal.

However, as regards the pretense of the Jews that they are still observing the Law up to our time, *e. g.*, by practicing circumcision, likewise by abstaining from certain fish and meats, etc., and that, hence, the Law is not fallen into disuse, that is no argument. For we are speaking of the entire Law of Moses, which they are obliged to keep, especially the really great matters in it, the body of it, such as those relating to the priesthood, the royal dignity, the temple, worship, Jerusalem, and the entire land, to which the Law of Moses refers, and with reference to which he has appointed these laws. For whoever would observe the

Law of Moses, must observe it entire, or his observation amounts to nothing, especially as regards the important matters; and their contention has the same force as when I demand the pot and they show me the potsherds and fragments of the shattered pot, which simile Isaiah employs against them, ch. 30, 14, *viz.*, that they shall be broken in pieces like a potter's vessel, that in the bursting of it there shall not remain a sherd to take fire from the hearth, or to take water withal from the pit.

In like manner we, too, now put the question to them: What has become of their entire Law respecting their priesthood, temple, city, country, and the civil power of their nation? In reply they show us the shattered fragments and small potsherds of their ordinances concerning the use of fish and meats, etc. Where was there ever a city or country destroyed, without some charred remains, stumps, and pieces of it being found remaining? Where is there a house consumed by fire so utterly as not to leave some pieces of mortar, stone, charred wood, nails, iron, and glass remaining in the ashes? Now, if I were to inquire after the house, and somebody were to show me a charred beam or two, or a nail in the ashes, endeavoring to convince me that these things are the house after which I am inquiring, tell me, pray, with what eyes I should scan him? Either I should have to consider him an insolent knave who means to mock my question, or if I chose to consider him an idiot, I should say, "My friend, these remains indicate, indeed, that there has been a house at this place; but it is gone, and exists no longer."

Thus, the Jews with their remaining fragmentary debris of ordinances concerning the eating of fish and meats, etc., reveal to us, indeed, the fact that they have had the Law, but that it exists no longer because their house, government, country, city, temple, and the real chief matters, the body of the Law, is gone and has been destroyed these fifteen hundred years. If they still refuse to believe that their Law

is temporary and not everlasting, they must grasp with their hands that their country, Jerusalem, the temple, the institutions and Law of Moses have been destroyed, and in addition, they themselves have been ruined and scattered, regardless of their claims that these things are to last forever. We see, however, that they have fallen, ceased, and terminated fifteen hundred years ago, and shall never rise again. For there is no prophet, no promise predicting their reestablishment, as was the case at Babylon and in Egypt. Hence, the Jews' is a lost hope, having no foundation in the Word of God.

Circumcision too, is not Moses' law, but had been appointed for Abraham a long time before, as also our Lord testifies, John 7, 22: "Circumcision is not of Moses, but of the fathers," which fact the Jews cannot gainsay. Nor has this rite been everlasting; it did not exist since Abraham, and pointed altogether to Messiah, the coming Seed of Abraham, whom they should have heard. Circumcision was ordained no further than to Abraham and his seed. For there are found in Scripture many instances of great kings and nations among the Gentiles whom God received without compelling them to be circumcised, much less to submit to any ordinance of Moses. In the first place, there was King Pharaoh, and his princes and priests, and, no doubt, many of his people, who were taught by Joseph to know the true God, as Ps. 105, 22 testifies: "To instruct his (the King's) princes in his ways; and teach his senators wisdom;"¹⁾ and

1) We have reproduced Luthers' rendering: "auf dass er seine (des Koenigs) Fuersten unterweisete nach seiner Weise." The Authorized Version renders: "To bind his princes at his pleasure." The original reads: לְאַסֵּר שָׂרָיו בְּנִפְשׁוֹ, literally, "to bind his princes with his mind," *i. e.*, to coerce them with his superior spirit, to force them with his high and noble mind to quit the indolence and wantonness of Egyptian court-life and learn to deport themselves as would become true noblemen. The authority of Moses may easily have included both, *viz.*, to instruct the nobles and to incarcerate such as disobeyed his teaching or refused to submit to his regulations. It is possible that Luther followed the Septuagint rendering: τῷ παυδεύσαι. The observation of Tarnov, however, deserves to be noted,

thus the Egyptians through Joseph obtained the knowledge of God, and yet were not burdened with circumcision, because they were not the seed of Abraham, much less with the Law of Moses, which at that time had not been given.

At a later time Jonah was sent to Niniveh to preach repentance, and the text states (ch. 3) that the king and his princes and people accepted faith in God, and were converted, so that God became gracious to them and averted their punishment. These Ninivites, too, were received and kept under grace without circumcision and the Law of Moses, by their faith and good works. This the prophet Jonah clearly indicates.

The wicked king of Babylon, Nebucadnezzar, likewise becomes so completely turned by the preaching of Daniel and the punishment of God as to issue a proclamation in his own name, ordering that the God of Israel should be regarded as the true God, since He, indeed, were the true God. Behold, this king, too, becomes a devout believer in God, and many others in his kingdom with him, no doubt; and yet he is not circumcised nor obliged to keep any law of Moses, which Daniel would not have neglected to enjoin and impose on him, if he had not known that the Law of Moses had been imposed on the Jews only, and circumcision only upon Abraham and his seed, until the true Master, Messiah, should arise from among his posterity.

After him king Darius and Cyrus of Persia were made believers by this same Daniel and other Jews who showed them the prophecy of Isaiah, ch. 45, where God has many years in advance pointed out this very king Kores by name, and has called him His own king and anointed, and has given the glorious prophecy that he would build the city of

712., that the fundamental, or root-meaning of נָסַח is not destroyed when the word is rendered by "instruct," but that in such a case the word is simply used in a metaphorical sense, instruction being equal to binding by the bonds of rules and laws. (See Geier, *In Psalmes*. 2. ed. Dresd. 1702. p. 1823.)

Jerusalem and release his people from Babylon, etc., all which the king did, and issued his profession to be posted throughout his land, stating that the God of heaven had commanded him. (2 Chron. ult. Ezra 1.) And yet he was not circumcised nor forced to be under the Law of Moses, nor was any person in his Persian kingdom, a thing which Daniel and his associates would not have permitted, if they had considered it necessary to impose the Law of Moses and circumcision upon the Gentiles who were not of the seed of Abraham nor the people of Moses. For if it had been necessary to observe these matters, these kings should not have been sufficiently instructed by Daniel, and should not have become true believers in God, and should not have been saved, and that would have been Daniel's fault.

In like manner, Job and his household and friends were abundantly blessed with the knowledge of God and with faith, and yet were not circumcised nor forced to be under the Law of Moses. And such people there must have been many more in the countries round about, as, *e. g.*, Hiram, the king of Tyre, in the days of Solomon, and others not named in the Scriptures who believed in the true God of Abraham and were saved. And it is surprising that throughout his many laws Moses observes such a profound silence concerning circumcision after the exodus from Egypt, from which event his Law dates, while he urges upon the Jews many lesser laws with much rigor and almost to the degree of tediousness, as if he meant to say: Circumcision is not my law. For even Ex. 12, where he speaks of strangers who desire to eat the Paschal Lamb with the Jews, he goes no further than to say that no uncircumcised person shall eat of the Paschal Lamb, but he does not compel the stranger to eat of the Passover nor to receive circumcision, except if he desired to keep the Passover. Hence, it was an altogether new invention when, later, the Jews made proselytes of the Gentiles and ordered them to be circumcised. Moses does not force the Gentiles to be under any of his laws against

their will, because he was appointed prophet only of that people which was brought out of Egypt, and until the coming of Messiah, who was to become the Prophet, Teacher, and Lord of the world.

Now, if it was not necessary to impose circumcision and the Law of Moses upon the Gentile kings in Egypt, Assyria, Babylon, Persia, and upon many others, who nevertheless believed in the God of Abraham and were saved, uncircumcised and without the Law of Moses, at a time when it flourished most, and when the people were set up in their government in Jerusalem and the Holy Land, why should we Gentiles now be obliged to observe their circumcision and Law, which has fallen into disuse and which the Jews themselves cannot keep, because they have lost their country, city, government, and all the ordinances of Moses, and have no promise that they shall ever recover them. From all this you can easily gather that the Jews are stricken with blindness, because they pretend to us Gentiles such unwarranted and foolish lies regarding their Law, claiming that it shall last forever and must be imposed on all Gentiles, when, in reality, it has fallen into disuse, has been finally and forever forsaken by God without any promise, and, moreover, has never, even when in force, extended further, nor has been meant by God to extend further, than to the people whom Moses brought out of Egypt, and to the seed of Abraham until the coming of Messiah.

In conclusion, you should cite again the passage Jer. 31, 31. 32: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them," etc. This passage smites the Jews with the burning ague; for it is astonishing how they labor and struggle to prove their covenant to be everlasting. And yet this pas-

sage clearly and plainly states that it is not everlasting, but that an other and new covenant shall be made. Now let them juggle as much as they please, pretending, *e. g.*, that their Law shall be renewed in the days of Messiah, and shall have to be strictly kept by everybody; Jeremiah does not say that the old covenant shall be renewed, but that it shall not be the same covenant which they had received from Moses at the exodus from Egypt; it shall not be that, but an other and new covenant. Now it is well known what kind of a covenant Moses made with them in his time; it is also known what this statement means, that it shall not be the old covenant; for the expression "shall not be" does not signify the renewing of the old, but the abolishing of the old and the instituting of a new covenant. You must take a firm stand on this text and not heed the gibberish that comes out of their own heads. For the text says that it shall not be the old, former covenant, nor that it shall be renewed, but that there shall be an entirely new covenant, and God will have the old covenant no longer.

Let us consider now whom we ought rather to believe, the faithful and true God, or the false and lying Jews? God says: The covenant of Moses shall not endure forever, but shall cease in the times of Messiah. The Jews say: It shall remain forever and never cease. Accordingly, in the Jews' view God must always be a liar, and they even act surprised that they have to suffer such horrible misery, claiming that they are right, and God is wrong.

But if they dodge this point and blaspheme, saying: Did not even your Christ state that He was not come to destroy the Law, not even a tittle or letter of it, etc.? you should reply, that they must stick to the passage in Jeremiah, and make a correct and thorough answer. For, since they do not believe our Jesus at all, they cannot cite Him in their defense; they must make answer to Jeremiah, or defend themselves against him with a good show and thorough arguments. Moreover, it is a lie, too, when they in-

troduce our Jesus as speaking of the Law of Moses, when He says that the Law shall not perish; for in that place our Lord Christ says nothing about circumcision, nor about the Law and ordinances of Moses, as everybody can read, but He treats of the Ten Commandments. And how could they forbear falsifying and corrupting *our* books, when their whole aim is nothing else than how they may corrupt their own prophets and Holy Scriptures by lies and false interpretations? The real meaning, however, of our Lord's remark concerning the fulfillment of the Law, we have not the time nor space to discuss at present, nor would the Jews understand us, and we should deviate from our subject. Christians should discuss these words of Christ, for they understand them and, praise God! know their meaning.

Finally, we wish to speak also of the Ten Commandments; for it is possible that the Jews may also call the Ten Commandments Moses' Law, because they were given on Mount Sinai at a time when there were none but Jews, or children of Abraham, etc. In reply you should say: If the Ten Commandments are to be called the Law of Moses, Moses has been much too tardy in arriving, and has gathered about him far too few people, because the Ten Commandments existed not only before Moses, but also before Abraham and all the patriarchs, and, moreover, embraced the entire world. For, though there should never have been a Moses, nor an Abraham born, still the Ten Commandments must have ruled all men from the beginning, as, indeed, they have done, and are still doing.

For, rightly every creature regards God as God and honors His name, as do also the angels in heaven. In like manner we, who are called men, are in duty bound to hear His Word, to obey father and mother, not to kill, not to commit adultery, not to steal, not to bear false witness, not to covet our neighbor's house or property; to all which duties the Gentiles in their writings, statutes, and governments are witnesses, as can still be seen; though no trace

is found among them of circumcision or the laws which Moses gave to the Jews and for the land of Canaan.

However, the point in which Moses excels all other writers of laws is this, that by his histories he has revealed the beginning of all creatures, and the fact that by the fall or sin of Adam death has entered the whole world; and not until afterward, when he desires to make a particular law and to create a peculiar people, as he was commanded to do, he introduces God Himself, who as a common God of all Gentiles orally gives to this peculiar people the ten common commandments, which had before been planted in the hearts of all men at the creation, and adorns them to suit his times far more properly and better than anybody else could have arranged them. Circumcision, however, and the ordinances of Moses have not been planted in the hearts of men, but have been appointed later by Abraham and Moses for their people.

For, the first commandment we and all Gentiles, just as well as the Jews, are bound to keep, *viz.*, not to have any other gods but the One God. However, the second part by which he adorns this commandment and by which he refers it to the Jews alone, namely these words: "which have brought thee out of Egypt, out of the house of bondage," we Gentiles must not and cannot apply to ourselves. For if I should approach God and say: "Lord God, who hast brought me out of exile in Egypt," etc., I should enter a Jewish synagogue a very hog; for God never did such a work for me, hence, God would give me the lie, or I should make Him a fictitious God. Nevertheless, I am bound to repeat and to keep all the other contents of the first commandment, and I have a right to say: Thou art my God, and the God of us all, and at the same time our Creator, who has, indeed, brought the children of Israel out of Egypt, but not me; still Thou hast brought me out of my Egypt, namely out of my misery. Thus the first commandment remains the common property of Jews and Gentiles.

But for the Jews' sake is given a peculiar ornament in the mention of the exodus from Egypt; and thereby is indicated how every one may and shall, according to his own need, call upon and praise the God of all as His God and Helper.

I must bring in an instance: Suppose a ruler or the head of a family desires to set up a certain regulation for his country or house, for this reason, because God has helped him out of great trouble, in return for which he desires to show his gratitude, as, *e. g.*, Naaman the Syrian did, or might have done; he would begin in the same manner, firstly, to teach regarding God, that He alone is to be worshiped and regarded as the true God, because He is able and willing to help all out of their trouble who trust and believe in Him, no matter of what nation they are; even as the first commandment teaches and states, without making a distinction, that God will punish or help all who hate or love Him, etc. And suppose that after such a statement the ruler or head of a family should proceed with the regulation for his country or house.

By so doing the ruler should not have imposed the ordinance affecting his country upon all other countries, who have not experienced such assistance, nor should he have had authority to impose it, though at the outset he directs, in the first place, that all countries should worship and honor the true God. In like manner Moses acts when he is about to devise order for his people rescued out of Egypt: he introduces, in the first place, God Himself as issuing His Ten Commandments which obligate the entire world. Next he gives to his people, though by the command of God, a special ordinance suited to their country, which does not concern other people. And just as Moses' people is bound to obey his ordinance, because God commanded him to issue it, so every country and household is bound to keep the ordinance of its ruler, or head. For the latter, too, are commanded by God, who has founded all governments in the world.

In like manner the third commandment regarding the sabbath, which the Jews greatly emphasize, is in itself a general commandment issued to the whole world; the finery, however, with which Moses has invested it, and with which he has appropriated it to his people, is not specially binding upon any one but the Jews alone; even as in the first commandment none but the Jews are to believe and profess in particular that the God whom all the world owns has brought them out of Egypt. For the real meaning of the third commandment is that on that day we should learn and hear the Word of God, so as to sanctify both the day and ourselves. Therefore, Moses and the prophets are ever since unto this day read and preached to the Jews on the sabbath. Now, whenever the Word of God is being preached, it is quite natural that people must stop their work during that hour or time, and remain idle, and, without engaging in any other work, only speak and listen to what God says or teaches or speaks to us.

Accordingly, the paramount importance of the day lies in its sanctification, rather than in quitting work. For God does not say: Thou shalt quit working, or take a rest on the holyday;—that would require no injunction, to be sure!—but He says: Thou shalt sanctify the rest-day, or sabbath, thus showing that He is far more concerned about the sanctification than about the rest. And if either of the two had to be or could be omitted, it would be better to omit resting than sanctification, inasmuch as the commandment chiefly urges sanctification, and does not enjoin the sabbath for its own sake, but for the sake of its sanctification. The Jews, however, have by their own additions laid greater stress on the duty of resting on that day than on sanctifying it, a thing which God and Moses are not doing.

Now, as regards the fact that Moses mentions the seventh day, and that, as God has created the world in six days, they must for that reason not labor (on that day), that is the temporal finery with which Moses has invested

this commandment for his people at that time in particular. For, prior to him, there is no such record, neither of the time of Abraham nor of the old fathers; but it is a temporal addition and finery, designed solely for this people which has been brought up out of Egypt; nor is this finery to remain forever, as little as the entire Law of Moses. However, the duty of sanctifying, *i. e.*, of teaching and preaching the Word of God, which is the true, pure, and sole meaning of this commandment, has existed from the beginning and shall remain forever in all the world. Accordingly, the seventh day does not concern us Gentiles, nor does it concern even the Jews after the coming of Messiah; while nature and necessity compel us, as stated before, to remain quiet, to stop work, and to rest on whatsoever day and at whatsoever hour the Word of God is being preached. For the Word of God cannot be listened to nor taught when people meanwhile have their thoughts on other matters, or do not rest.

Therefore, Isaiah also says, ch. 66, 23, that this seventh day, or finery of Moses, as I call it, is to cease in the days of Messiah, when the true sanctification and the Word of God shall come to us abundantly; "it shall come to pass," he says, "that from one new moon to another, and from one sabbath to another shall all flesh come to worship me," *i. e.*, there shall be nothing but sabbaths, and no particular seventh day with six days intervening; for sanctification and the Word of God shall be engaged in daily and abundantly, and all days shall become sabbaths.

I know very well, however, what rejoinder the Jews make and how they treat this text in Isaiah, only I cannot set down in this letter all that I have in mind against the Jews, who mangle and corrupt the prophets so shamefully. Still, to be brief, no Jew shall be able to explain to me how all flesh can possibly worship the Lord at Jerusalem on every new moon and sabbath-day, as the text reads, interpreted in the strictest and most correct manner in ac-

cordance with their view. For some men, or some flesh, live at such a distance from Jerusalem that they cannot reach it in twenty, thirty, or hundred sabbaths, and the Jews themselves have not worshiped at Jerusalem these fifteen hundred years, that is twelve times fifteen hundred new moons, not mentioning the sabbath-days. But I cannot discuss all these points within the limit of a letter.

Likewise, as regards the ornamental portion of the first commandment, "which have brought you out of Egypt," Jeremiah also says, ch. 23, 5. 7. 8: "Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." And a little further on he says: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel" (note that not the entire house of Israel but a seed of the same is here mentioned!) "out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Now, there are in this passage many beautiful points that one might discuss; but in order not to deviate from the subject, the Jews are agreed with us,—provided they adhere to their old doctrine,—that Jeremiah is here speaking of the times of the Messiah. Thus understood, he plainly states that at that time the part of the first commandment expressed by Moses in the words, "which have brought you out of Egypt," should cease. For there is the text which states that people shall no longer swear by the God who has brought them out of Egypt, but by the God who has gathered them out of all countries unto the Root of David. This portion, then, of the first commandment does not extend further than to the days of Messiah; the Law of Moses is not everlasting, but terminates in Messiah,

and there only remains the Law of the Ten Commandments, which has existed before Moses from the beginning of the world among all Gentiles, *viz.*, that we must not acknowledge more than One God, etc. Hence, as regards the Ten Commandments, there is no difference between Jews and Gentiles. For God is not the God of the Jews alone, but also of the Gentiles, as St. Paul states, and the examples of the kings of Egypt, Assyria, Babylon, Persia, etc., aforecited prove.

Likewise in the fourth commandment we Gentiles cannot recite this part: "That thou mayest live long upon the land which the Lord thy God giveth thee;" and yet we are all obliged to keep the first part, *viz.*, "Thou shalt honor thy father and thy mother." For Moses, or, rather, God Himself here speaks to the people of Israel, which He is bringing out of Egypt into the land of Canaan, and it is this land of Canaan that He refers to in the fourth commandment and that He gave to them, that they should live there a long time and enjoy peaceful times, provided they would keep the fourth commandment regarding the obedience due their parents. And in this instance again the common fourth commandment which has been grafted into the hearts of all Gentiles, is dressed out, for the Jews' sake, with the special finery of the promise of the land of Canaan. But we Gentiles cannot say, and God cannot permit us to say or to believe, that He led us out of Egypt and into Canaan with the promise that we should succeed in that country if we would honor father and mother, but we must let the commandment stand in its common meaning, *viz.*, that God will bestow success and blessing in his own country on every person who shall honor father and mother. And for this cause we notice how countries and governments, yea, also the houses and possessions of (individuals), either remain firmly established or undergo remarkable changes, according as people have been obedient or disobedient. And it has always been observed that a per-

son who dishonors father and mother does not meet with success and does not die a happy death.

This fourth commandment, then, cannot be everlasting and cannot have been imposed on us Gentiles in the sense which the blind Jews attach to it, *viz.*, that we are to possess the land of Canaan and meet with success therein, when they themselves have been compelled to live expatriated and in exile these fifteen hundred years, like people who have despised, mistreated, and persecuted their fathers and prophets, and still have not ceased persecuting them, for which reason neither their punishment ceases. For they refuse to receive Messiah, whom their fathers and prophets have proclaimed and predicted and whom they have commanded and enjoined them to receive; hence, they still remain children disobedient to their fathers.

In this connection I should like to point out the same fact with regard to the ninth and tenth commandments, in which we are forbidden to covet another man's wife or house. For with the Jews the letter of divorce was a legal procedure in a manner impossible with us Gentiles; much less (do we permit) the craft and cunning with which a person's wife was alienated or he himself dispossessed of his house, matters in which great license prevailed among the Jews, as the prophet Malachi complains, etc.

And now, to come to a close with this letter at last, you have, I trust, my dear friend, found in this letter at least this much, that you can defend yourself against the Sabbatarians and hold fast your pure Christian faith. If you cannot convert the Jews, consider that you fare no better than all the prophets, who have at all times been persecuted and put to death by this people, and that, solely because this people boasts that they are the seed of Abraham, although they know that many desperate and abandoned knaves have been among them at all times, and still are, and they might learn from this that to the end of being a child of God something more is required than descent

from Abraham. Nor will the Law of Moses afford them any aid, because they have never yet kept it, as has been shown above from the passage in Jeremiah, ch. 31, where God Himself states and deplors this fact; but their disobedience rather strips them of all aid. Moreover, they do not even keep it this day and cannot keep it, as long as Jerusalem does not become the royal and priestly city of the Jews.

Besides, it is known, and also confessed by them in part, that they no longer understand the Law of Moses, especially in Leviticus and other places; how, then, could they keep it, even if they were at Jerusalem now? To sum up, since during these fifteen hundred years of their exile, the end of which is not yet nor can be, it has been impossible to humble the Jews and lead them to understand their condition, you may with a good conscience despair of them. For it is impossible that God should suffer His people,—if they were such,—to be without comfort and prophecy such a long time; He has never yet acted thus, and has, moreover, promised that He will not do anything without a preceding prophecy, as Amos says, ch. 3, 7: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." For all estates, all governments, all occupations of men must proceed, rest upon, and be discharged in obedience to the Word of God, in order that His people may know their relation to Him, and what they must do, suffer, and expect. So He has done from the beginning, and so He does to all eternity.

Now, since God, fifteen hundred years ago, has not dealt with the Jews according to this rule, and suffers them to continue in misery forever, and says not a word to them by way of prophecy concerning their condition, it is manifest that He has forsaken them and they are no longer His people, and that the true Lord Messiah must have come fifteen hundred years ago. Now what can be the sin that causes such horrible punishment and silence on the part of

God, if it is not this, that they have not received and still do not receive the true Seed of Abraham and David, our dear Lord Messiah? Why, before their exile in Babylon they committed far more terrible sins by murdering prophets, than can be mentioned during the time after the exile; and besides, there is no meaning whatever in their claim that they are suffering this misery fifteen hundred years for an unknown sin, which they cannot name, when for much more manifest and horrible sins of murder and idolatry they were not made to suffer longer than seventy years, and in the meantime were not left without prophets and comfort, while in their present affliction not a fly buzzes with one wing for their comfort. If this does not mean that they are forsaken by God, then the devil, too, may claim he is not forsaken by God.

For in a correct count their present exile under the Roman empire has lasted longer than their former rule and government in the land of Canaan. Let whoever will compute the time from the exodus from Egypt to the last destruction of Jerusalem, the effects of which they still feel, and it will be found to foot up about fifteen hundred and ten years, not much less than they have now been in exile, and this state of affairs will endure much longer, because up to the present they have had no prophet to predict the end of it, nor will they henceforth receive a prophecy. Is it credible that God should leave His people out of power longer than in power; without the Law, the temple, their worship, Jerusalem, priesthood, government, and country longer than in possession of them?

This letter has imperceptibly grown under my hand without my becoming aware of it, because the pen had to speed on, as there are more thoughts in my mind regarding this matter than I could set down on paper at such a hurried writing. I ask that you will be satisfied for the present, for the subject is far too great to be comprehended in one mis-sive. I commend you to God. Amen. (Tr.) D.

The discussion of the divorce-remarriage question, which continues to claim a large portion of the public attention both in the secular and the ecclesiastical press of the day, has matured a result that might have been foreseen. In the July number of the *North American Review* Elizabeth Carpenter comes forward with the "lay point of view" of this much mooted question. Her presentation of this view turns out to be a bold charge that the spokesmen of the Church on the divorce-remarriage question have proven their inability to settle the question, and a claim that the solution of the problem will ultimately be reached by the moral nature of the race, "the certain uplift of the human spirit, the growing dream of ultimate purity," and the gradual development of its ideals, unaided by "rigid ecclesiastics" and untrammelled by "complex dogmas and confusing prohibitions." We are satisfied that, as far as she has cited contemporaneous evidence, the author has proven her case against both the Protestant Episcopal and the Roman Catholic Church. In the pending discussion the spokesmen from these two church bodies have merely succeeded in undoing one another, but not in proclaiming and vindicating Scripture truth on the subject of marriage and divorce. We hold, however, that the Church is not in need of the service of these two church bodies for enlightenment on the divorce-remarriage question, and that the greater part of what has been spoken and written from those quarters on the subject is irrelevant. Bible pastors have for ages known, and still know, and will ever know their bounden duty and their certain course of action with regard to the remarriage of divorced persons. No secular law will ever change their attitude for or against such persons. Elizabeth Carpenter simply has not heard the teaching of Christ and the apostles on marriage and divorce.—We also believe that the author's prediction as regards the future will be realized, with this difference, however, that what she regards as the solution will prove

the dissolution of all moral restraint as regards the estate of matrimony. Not to do the author injustice, as if she championed an abolition of marriage, we quote her own words:

"None disputes—neither Catholic nor Protestant, and least of all 'the lay brother'—none disputes the nobility, the *propriety* of monogamous marriage. Polygamy and polyandry have proven their innate weakness, even an innate viciousness, by invariably deteriorating results in human moral fiber. One man and one woman together at one time, each complementing the other's personal life, is the highest reach of sexual living, and the experience of the world has justified the insistence, in both Church and State (in all Christian communities), upon this fundamentally moral and spiritually helpful relation. But why not rest there, and trust something, at least, to the proven tendency of man to continually elevate and refine his physical, mental, moral, and spiritual condition?"

Rest where? Why, upon this rule: "One man and one woman together at one time," the question of how often and how long to be left out of the consideration. It is the "indissoluble marriage" that the author opposes. And she also commits the damning sin of the age when she declaims:

"What is the actual truth about our world of to-day? No student of history may doubt for one moment that the story of human experience has been one long, unceasing, untiring progression towards higher ethical expression, towards deeper spiritual truths. With all our faults and foibles admitted, it still remains true that the present generation is the most honest, the most upright, the most earnest, and the most chaste aggregation of people that this planet has yet evolved. We are more kind, more generous, more temperate, more true, and more fundamentally refined than any of our ancestors; and it is quite possible that it might be proven that we are also more religious."

No doubt, from such premises it is easy to prognosticate a paradisaical future. But is it true? This supercilious, pharisaical, haughty contempt of our ancestors, their laws, their stringent conventionalities, their formidable social restraints and all that—what does it mean? It means that we are moving, moving towards the midnight hour of this world's existence. Matt. 24, 38. D.

BOOK NOTICE.

In Memoriam. Dreissig Leichenreden, dargeboten von Pastor C. Gross sen. St. Louis, Mo., Concordia Publishing House. Small 8vo. VI and 160 pp. Price, 75 cts., postage prepaid.

Effective preaching at funerals is high art. The funeral orator is a spiritual specialist: he deals with a particular case and with particular people. If he fails to point the special lesson suggested by each instance, he has missed his mark, even if the Scripture truths concerning life and death, heaven and hell, sin and grace have been correctly, and even eloquently, stated. He must also consider that the minds of his hearers are already strongly agitated *before* he begins to address them, and it becomes his duty, not so much to rouse, as rather to soothe the feelings of his audience and to give them a healthy turn. It is shockingly bad taste and a sorry waste of time, to say the least, if the funeral orator in his remarks concerning the deceased anticipates the proverbial tombstone and indulges a maudlin sentimentality. The occasion is fraught with too great spiritual potentialities to afford time for what are, after all, trivial matters. The responsibilities of the human soul in this time of grace, a true estimate in accord with the divine standard, above all, trustful resignation and cheerful submission to the fatherly guidance of God, — these are among the features that should tone the effectual funeral oration and give it individual character.

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In view of the constant calls upon our pastors for funeral discourses, and their often extremely limited time for preparation, we are convinced that the present volume places the church under obligation to the author. We could wish that these discourses were put forth also in English garb.

D.